

THE
Congregational Quarterly.

WHOLE NO. LXXX. OCTOBER, 1878. VOL. XX, No. 4.

SETH SWEETSER.

DEATH sometimes reveals the greatness of a life. On the afternoon of March 28, 1878, a remarkable audience gathered in the Central Church at Worcester. The rain was falling heavily, the season the most inclement of the year, yet the large church was full. Men were there from the halls of learning and science, from the Senate Chamber at Washington, from bench and bar, pulpit and hospital, counting-room and the bedsides of the sick, men of various faiths and callings, from many villages and cities, all assembled to do honor to one whose highest distinction, like that of his Master, had been to be the servant of all.

There is a natural and reasonable desire on the part of those impressed by such a spectacle, or by other expressions of public esteem, to know somewhat more fully respecting the early life and personal history of one thus honored at his decease. It is also a task not only grateful but inspiring to study a character and career bearing the unmistakable stamp of genuine goodness.

Seth Sweetser, the subject of this sketch, was born in Newburyport, Mass., March 15, 1807, and died at seven o'clock Sunday morning, March 24, 1878, having thus a little more than completed his seventy-first year. He was the fifth child in a family of five sisters and four brothers. All but one grew up to maturity. Five—two brothers, one an officer, and both

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SECOND SERIES.—VOL. X. NO. 4.

active members in our churches, and three sisters — survive him. His father and mother were from Charlestown, for several generations the ancestral home. The mother was a daughter of Benjamin Frothingham, a captain of artillery before the war of Revolution, and a participant in that protracted conflict from its beginning to its close, rising in this service to the rank of major. At the battle of Monmouth he was struck by a ball, taken up for dead, thrown into the dead-cart and carried off the field. The sword-belt which saved his life hung in his chamber to his dying day. His wife was a woman of remarkable courage, conscientiousness, and devotion. Some British soldiers coming unexpectedly to her home, she frightened them away by causing them to suppose that she was about to pour boiling water on their heads. A fire in the roof of her house she extinguished herself, mounting for the purpose by a ladder. "My only fear for my husband," she remarked, alluding to the perils of battle and of the war, — "my only fear is that he should fail of doing his duty." On the morning of the battle of Bunker Hill, Capt. Frothingham came to his home in Charlestown, and said to his wife, "I must go to the cannon, but I have engaged a man with a cart and oxen to take you out of town." The brave woman — the cart having been loaded with what it was thought best to carry — started with her five children, the oldest only about nine years of age, walking herself by the side of the cart, and carrying in her hand some china wrapped in a cloth. As they crossed Malden River they were fired upon. They wandered on until night, asking at every house, "Can you take us in?" and receiving the invariable reply, "No, we are full." At last, about nightfall, a shelter was found in the entry of a house, and a loaf of bread, which the mother's care had provided, was drawn out from a long meal-bag, broken up, and distributed to the children.

One of these wanderers, whose life was thus early imperilled, lived to be the mother of a clergyman widely known in the Congregational churches of New England. Another became the mother of Dr. Sweetser. She inherited her mother's large conscientiousness and transmitted it to her distinguished son. She was also a woman of much decision of character, of tender

and constant affection and great piety. Her early religious life developed under the ministry of Rev. Dr. Morse, in whose study were signed those articles of union which were virtually incorporated into the constitution of Andover Theological Seminary, and largely determined its character,—that Seminary which was afterwards to educate his parishioner's son, and in turn to be served by him as president of its Board of Trustees.

The father of Dr. Sweetser belonged to a family which is said to have been represented for more than two hundred years in the First Church of Charlestown, a "Seth Switzer having joined the church in 1638, six years after its foundation." When, in 1802, his descendant, bearing the same name, moved to Newburyport, his opinions appear to have agreed with those afterwards known as Unitarian, though he was not a professor of religion. His wife urged him to institute family prayers. He said that he could not conduct them. "Then say the Lord's Prayer," was her answer. He yielded to her gentleness and firmness, went on enlarging his petitions, and grew more devout. In 1816, Leonard Withington, now in the sixty-second year of his honored ministry, came to Oldtown. Mr. Sweetser was pleased with the young preacher's ability, and to the joy of his wife, offered to attend upon Mr. Withington's ministrations, though the church was a mile away. Eventually, through the divine blessing on this preaching, and the wife's and mother's affectionate fidelity, not only her husband, but also eight of her children sat together with her at the communion. Dr. Sweetser always spoke of his father with great deference and even reverence. He was a shrewd and wise merchant, a man of fine personal appearance, of great dignity and self-control, and never spoke of himself as infirm, though he lived to be eighty years of age. His pastor once said of him that "he was about perfect in his family." Dr. Sweetser grew up in an almost typical New England home,—a large family, where the sports of Thanksgiving day and of winter evenings were shared by young and old, where the children received a goodly share of direct parental supervision and training, and where the Catechism was faithfully inculcated every Sunday night. On the same evening, also, as often as it recurred, it was the mother's habit to gather her children together for

prayer. The father's words, "Your mother wants you," were a sufficient signal. While the son was in college his mother always took him to her room and prayed with him on his return. As a boy he worked in his father's store, "shovelling salt, selling rum with the rest, lighting fire on cold winter mornings with the flint and tinder-box or by borrowing coals from a neighboring store." When it was decided that he should go to college he began his preparation at the Newburyport Academy, then at the height of its prosperity, under Mr. Alfred W. Pike, and numbering many pupils who have since been distinguished in various callings.¹

"As a fellow-townsmen," writes Rev. Horatio Wood, of Lowell, Mass., "my knowledge of the late Rev. Dr. Sweetser goes back to early play-days and pre-college times. I do not know that there was anything remarkable to record in his boyhood and first youth. He always maintained a proper and grave demeanor, and yet was never without a ready smile, and had a vein of humor. He was affable and companionable. He was diligent and painstaking in preparation for college. When ascending the last steps toward the entrance to the college gate, he enjoyed and profited much by the pastoral and fatherly advice, the thorough teachings, scholarly influence, and direct spurring, it may be, of the Rev. Dr. Withington, of Newburyport. As his chum in college through the four years, I bear willing testimony to his kindly fellowship, uniformly correct deportment, strict observance of study hours, and diligent improvement of them. While his general scholarship was of a high order, he took especial delight in mathematical calculations. He was distinguished in this branch.² When the most formidable difficulty of figures faced him he would wrestle vigorously, and never give up till he had the mastery. One night, sorely perplexed and wellnigh beaten, the midnight lamp going out, he threw himself despairingly into the arms of sleep, but when the morning broke, he woke, and as soon shouted at the top of his voice, 'Chum, I have got it out all right, clear as day!' Of course his college rank was highest in mathematics. On account of his scholarship, his elevated sentiments, his social qualities, and moral character sound to the core, he was respected and beloved by the class. Among his intimate friends were Felton, after-

¹ I refer to Mr. Pike with peculiar pleasure, from gratitude as one of his pupils, though at a much later period and in another town and State. Of those who attended the academy with young Sweetser and his brothers may be mentioned Rev. Drs. Rufus W. Clark, Chandler Robbins, John Pike, and Thomas M. Clark, bishop of Rhode Island; Rev. Paul Couch, Rev. Horatio Wood, Josiah L. Hale, Richard P. Buck, George Lunt, Jacob Stone, Edward S. Moseley, Samuel W. Stickney, Allen W. Dodge, Dr. Henry C. Perkins, Judge Bonney, of New York, and Edward S. Rand, Esq., of Boston.

² He afterwards assisted the eminent Prof. Farrar in mathematics and astronomy.

wards president of the college; Stearns, afterward president of Amherst College; William M. Rogers, subsequently minister in Boston; and E. S. Dixwell, soon well known as principal of the Latin School in Boston.

"His religious life was well assured. It had been well grounded by his pastor and his pious mother, who had endeavored to fortify him against the vices of college youth. She followed up her teachings and exhortations to him through the college course. If there were no necessity for it, it could not be without wholesome effect on his heart, ready to receive influence in the highest direction. It may seem superfluous to mention it, but it might stand to the credit of few students and is as meritorious as rare, that he strictly followed the habit of the daily reading of the Scriptures and of prayer."

The reflective and forecasting bent of his mind appears in the subject of his Commencement part, "Prospects of Young Men in the different Learned Professions." Graduating in 1827, he took charge for two years, in company with his classmates, Cornelius C. Felton and Henry R. Cleveland, of a rising school in Livingston County, N. Y., now known as Geneseo Academy. Two years followed at Harvard, as tutor. Among the students was Charles Sumner. In 1831, Mr. Sweetser entered Andover Seminary. His eyes had broken down from overwork, particularly early morning study, and copying late at night. A brother came with him, to read to him, and also to receive instruction. At the close of the year pupil and teacher went to Cambridge. Two boys went up also from Phillips Academy. One had stood first in Greek, the other in Latin. A professor examined them in his own room, and pacing up and down did his utmost to frighten them. At the close of the day the younger Sweetser sought out his brother in Mr. Felton's room. The older brother had received an intimation that his pupil's application was not likely to succeed. "Eben," he said, "if you do not get in, take the stage this night, and don't be seen round here." It was natural for him to be sensitive to the good opinion of those whom he respected, and behind his calm exterior there was an honorable ambition for excellence. He was spared in this case any mortification. His pupil received clean papers, yet, curiously enough, the two scholars from the Academy were conditioned each in the study in which he excelled, which shows that examining professors had not then become infallible.

When Dr. Sweetser's religious life began I do not know, nor, I presume, did he. His responsibility to God and his indebtedness to a crucified Redeemer had been among his earliest lessons. Life had opened for him under the solemn shadow of eternity. His cradle had been shone upon by the star of the Nativity. His childhood had been watched over by that pure maternal love Jesus did not forget to honor even on the Cross. In early manhood he openly recognized his supreme obligation to devote himself to the service of God. His coming to Andover Seminary was such a confession, yet it was more than a year later before he joined, on profession of faith, the church in Oldtown, of which he remained a member until his death. His seminary life was a marked period in his history, a period not only of progress in mental discipline, but of great spiritual growth. He was not, one of his classmates informs me, active as a Christian, in the sense sometimes given to these words, but he laid broad and deep foundations in the study of God's word, in the discipline of his moral and spiritual powers, and in acquisition of useful learning. During his Senior year he participated, with some of his classmates, in missionary work, at Seabrook, N. H. There appears to have been no church there, and the services were held in a school-house.

I have been impressed by the tokens which have been preserved in various ways of the thoroughness with which at this time he examined into his motives of conduct, his aims in choosing the work of the ministry, and with the amount of culture of this sort which occupied these earlier years and the opening of his public career. It is on such hidden foundations that every stable and permanent ministry of spiritual truth must be reared. Caprice in life and career has marred many a pastorate, and the secret of much restlessness and changeableness and waste of power lies too often in the superficial character of the work done at the beginning. Some interesting reminiscences of Dr. Sweetser's connection with the Seminary as a student have been communicated to me for publication, by his classmate, Rev. H. A. Tracy:—

"In the autumn of 1831 there appeared on Andover Hill a tall, spare, grave man, who it was reported had come to join the Junior class in the

Theological Seminary. Upon inquiry it was learned that he had come from Harvard University, where he had officiated as tutor for two years. He took lodgings upon the hill, and kept himself somewhat aloof from the Seminary. In a few days the class learned that he could not join in the study of Hebrew. . . . A disease of the eyes, or rather a weakness contracted by overtaking them while a tutor in the University, compelled a disuse of his vision for years, and was a lifelong infirmity. He employed a reader during his entire seminary course, and seldom used his eyes except for the occasional private reading of the Scriptures. This severe deprivation was a great hindrance to him in the Seminary. Perhaps, however, this disadvantage was more than balanced by an increased power of meditation. . . . In the middle of the second year he came to me with a request to occupy a room in Bartlet Hall, made vacant by the appointment of my roommate to a tutorship at Yale College. Then began an acquaintance and friendship which never have been interrupted. Our intercourse has ceased for a time, but not our love for each other. From his occupation of a room in the Seminary with me his intercourse with his own class and with members of the other classes became more intimate, and their personal regard for him was greatly increased.

"I have ever esteemed it one of the greatest privileges of my life to enjoy his friendship. As a man, his character was matured when he entered the Seminary. If wisdom may be measured by years, then he was an old man when he entered the Seminary. The lightness and frivolity of youth he never manifested. He possessed a genial disposition, and with friends would give himself up often to free and lively conversation that rendered a passing hour one of great delight. Many such hours were enjoyed with a chosen few during his last years in the Seminary, in No. 12 Bartlet Hall. He never obtruded his wisdom and his varied and rich stores of learning upon any one. A part of his wisdom, for which he was so eminent through all his subsequent life, consisted in not giving counsel or advice unsought. When sought it was freely given, with no assumed superiority, but modestly and clearly. He seemed to discern with wonderful precision the exact thing to be done or to be avoided. His judgment, founded upon his wisdom, was as nearly unerring as that of any man whom it has been my privilege to know. It was like an inspiration, nor was it confined in its range to a few kindred subjects, but was largely infallible in relation to a multitude. His subsequent life has demonstrated what his most intimate friends prognosticated of him in his seminary course. He was well known to but few of his classmates, but these few appreciated his great excellence in the respect mentioned, and always prophesied for him the career that he ran with such eminent success."

His intercourse with classmates and fellow-students doubtless aided in developing the catholic spirit and wide-reaching sympathies which characterized him in his subsequent career. His own class contained men who went as missionaries of the

Cross to Southern and Western Hindostan, to Armenia and Syria, to Southern Africa, to Greece, and to the then rapidly extending borders of our Western civilization. It was composed also of men who have since been active in the Presbyterian, the Baptist, the Dutch Reformed, the Episcopal, as well as the Congregational communions, and not a few who have attained special distinction as scholars and instructors. It included that distinguished Biblical scholar, the late Prof. Hackett; Prof. Talcott, the accomplished teacher of sacred literature at Bangor; Dr. Long, Professor of Theology at Auburn Seminary, N. Y., afterwards at Dartmouth College; Rev. Dr. Asa D. Smith, one of its honored presidents; and that eminent classical scholar, Prof. Alpheus Crosby. From the same class, also, the universities of New York and New Haven have drawn the well-known Professor of Natural Philosophy and Astronomy, Dr. Loomis. Without mentioning others, enough have been named to suggest what a range and wealth of thought and beneficent action were germinant and developing in that single class, and as the view extends until it embraces others who were then at Andover, and also his earlier associates at Harvard and Newburyport, the thought at once arises that in such early companionships there was an obvious providential preparation of the man for the broad and varied activity of his later life.

Mr. Sweetser's pastoral life began at once as a home missionary, in Gardiner, Me. He labored there with great diligence, efficiency, and success for four years. Then with a sacrifice of feeling which one has described as almost killing him, and after most careful deliberation, aided by advice which he sought from wise counsellors, and in obedience to what he deemed an imperative call of duty, he accepted the charge of the Central or Calvinistic Church and Society at Worcester, which he held until his death, a period of nearly forty years. The thoroughness with which he made this decision is characteristic of the man, and is suggestive as to how such matters are most wisely conducted.

This Christian ministry of forty-four years cannot be reviewed within the limits of this sketch. It went on without noise or pretence, neither hammer nor axe was heard, but it

rose and grew and stood, symmetrical, complete; not in the least a sensational ministry, but how useful a one, and how holy! Of twenty-five years of his pastorate in Worcester, Dr. Sweetser has himself sketched the history in a published discourse, and in it clearly exhibited the scope and aim of his preaching. Since his death many tributes have been paid to his ability and fidelity as preacher and pastor.¹ From one which was read at a meeting of the Central Church by Charles E. Stevens, Esq., I make the following extract:—

"I first saw Dr. Sweetser more than thirty years ago, . . . and well recall his tall form and white forehead drawn in relief against the background of the crimson curtain as he stood in the old high pulpit of that day. . . . From that time to this, more than a quarter of a century, my knowledge of him in private and in public has been continuous. . . . The great life-work of Dr. Sweetser was with the pen. In that small study behind the parlor, with the portrait of John Calvin ever before him, he sat and wove the fibre of his brain into the tissue of his manuscripts. . . . The little book called *The Ministry we Need*, is a marvel of condensation. It is packed with thought, the very pemmican of intellectual food. . . . It is a book to be read slowly. . . . This parsimony of expression, coupled with fulness of thought, seemed to be the law of his writing. He avoided padding as if it were a dishonesty. In the case of the little book which was published by the American Tract Society, he might have felt under double bonds not to pour through that channel of benevolence a

¹ Many obituary notices were published in the public journals. Specially worthy of mention are a very full and appreciative editorial sketch of Dr. Sweetser's life, which appeared in the *Worcester Spy* of March 25, 1878, and articles in the *National Baptist*, by Rev. H. L. Wayland, in the *Christian Union* (April 3), by Rev. Lyman Abbott, and in the *Congregationalist* (April 3), by Rev. Dr. Tarbox. Hon. B. F. Thomas, LL. D., alluded in appropriate terms to his death at the meeting of the American Antiquarian Society, in Boston, April 24, as did his classmate and early friend, Rev. Dr. Chandler Robbins. The latter's very just and beautiful tribute is to appear, I believe, in the published report of the doings of the society. Dr. Sweetser's death was also generally noticed in the city pulpits, particularly by his colleague and successor, Rev. Mr. Merriman, Rev. Mr. Lamson, Rev. Mr. Hall, of the First Unitarian Church, Rev. Mr. Blanchard, Church of the Unity, and Rev. Dr. Huntington, rector of All Saints' Church. Resolutions expressive of high appreciation were published as adopted by the council of the American Antiquarian Society, by the trustees of the Memorial Hospital, Worcester, and of the Free Institute, and by the Central Church. At the funeral, addresses were made by Dr. Alden, secretary of the American Board, Rev. Wm. A. Houghton, of Berlin, Rev. Daniel R. Cady, D. D., of Westboro', Prof. C. O. Thompson, of Worcester, and the writer of this article. A memorial service was also held by the bereaved church, at which many touching expressions were given of personal obligation, esteem, and love.

flux of any superfluous words. But the consummate flower of all his writing is the *Commemorative Discourse on the Death of Abraham Lincoln*. . . . It seems to me fairly entitled to the praise and rank of a classic. . . . As it happened, some small part fell to me in carrying it through the press. . . . It occurred to me to suggest whether he would not supply some appropriate motto. He at once accepted the suggestion and speedily produced from his ever-ready stores this most felicitous sentence from Lord Bacon : 'That magnanimity that neither feareth greatness of alteration, nor the views of conspirators, nor the power of enemy, is more than heroic.' When the discourse had been published the demand for it speedily exhausted the whole edition, and too late we regretted that its pages had not been stereotyped. Its fame went abroad, and from distant places came letters asking for copies.

"He was not an ecclesiastic in the peculiar sense of that word. I think he had no fondness for the business of church government. That which is so dear to the heart of a true churchman, an elaborate and stately polity, had no charms for him ; but neither was he indifferent to church order. While he would have reduced all ecclesiastical machinery to its minimum, he was for a strict adherence to the few rules which a sound reason dictated. In the early days of his ministry he was called to sit in a council with older brethren, in a neighboring town. After the council had been constituted it was proposed that they should take in hand a matter not set forth in the letter missive. The elders were disposed to entertain the proposition, but Dr. Sweetser—doctor even then, though not by the grace of any college—demurred. He recalled to the council the terms of the letter missive whereby they were a council, showed that they had no authority to act upon any matter not contained therein, and with modest firmness announced that if the new proposition were entertained he should feel compelled to withdraw. This settled the point, the council recovered from its aberration and refrained from attempting to be wise above what for them had been written. On another occasion, at a later period, he was presiding in this lecture-room at a church meeting for the election of a deacon. When the ballots had been given in and counted he perceived that the number exceeded by one the whole number of male members present, and thereupon he directed a new vote to be taken. The offending ballot had been innocently cast by one of the sisters. This he knew was contrary to the usage which had prevailed in the church from the beginning, and to that usage he felt it to be his duty to adhere. It was not a great matter, but it illustrated his scrupulous regard for the rules of the church.

"To say that he was far from anything that savored of ritualism is patent to every observer. . . . Yet averse as he was to rites and ceremonies of man's devising, no one ever cherished towards the true and divinely appointed sacraments a more regardful and reverent spirit. I think all must have felt that the celebration of the Holy Supper was to him always a great high day. It was the one occasion that called forth the deepest emotions of his nature. It made him, likewise, in the best sense, senti-

mental. The table that bore the bread and wine was for him a sacred thing. The beautiful one at which he so long ministered was, I believe, his own gift to the church; the conception of its design was his, and it was he who caused it to be carved with the emblematic vine and clusters. It will stand in its place an ever-present memorial of himself and his devotion to the only worthy symbolism of the Christian church.

"In his preaching he exhibited nothing of dogmatism. He had no heavy body of divinity to cast down upon his congregation Sunday after Sunday, in successive instalments. In all the twenty-five years of my listening I do not recall a strictly doctrinal discourse. I sometimes wished that he would put forth his strength in that direction, but that was not his way: his was rather the large, discursive method in which the doctrine was everywhere implied, just as in the Bible the existence of God is everywhere implied. His sermons were not framed for the purpose of proving a thing. He did not tyrannize with the syllogism. It was said of Dr. Emmons that he would plant his batteries in the morning, and fire them off at the heads of his hearers in the afternoon. It was said of him again, that on a certain occasion, when his irresistible logic had driven his hearers into a corner, he pushed up his spectacles and with the glee of conscious mastery exclaimed, 'Now I have got you, now what will you do?' But such joy of contest and conquest was not the motive of Dr. Sweetser's preaching. It did not comport with his nature to crowd and overpower his hearers, nor, again, was it in him to solicit and importune. There was a certain aloofness in his attitude. He stood and proffered good. 'I counsel you to buy of me,' he seemed to say. He recognized the manhood of men. It was for him to proffer, but it was for them to take. Responsibility was theirs as well as his.

"In society he was both genial and congenial. By this I mean that he was not only cheerful in and for himself, but that he had also an interchangeable, a give-and-take cheerfulness. His conversation was as edifying as a good book. When he had himself spoken he paused for you to speak, nor did he occupy himself with meditating his next remark while seemingly listening to yours. He looked to take his cue from what you might have to say. A pair of shears would fitly symbolize his ideal of conversation, which is indeed the true ideal. Two blades must needs work together, the one closing upon the other. Performing his part keenly, he stimulated you to so perform yours. Not only what he gave you, but what he drew from you, inured to your double profit.

"It was sometimes remarked that he failed to attract the young. I believe that he was himself aware of this, and that it gave him pain. The very thought is pathetic, for he had a yearning towards children, and was radiant if by chance one sought unto him. The fault was not in his nature, but in his make-up, so to speak. It was inaptness, not hardness, that barred the way. He knew not how to get at the children, but it was the easiest thing for them to get at him. Any boy or girl could carry the citadel of his heart by direct approaches. He surrendered at once, dissolving into smiles of love. Nor was he always without success in his efforts to please

the young. I recall an occasion when he gave a garden party in his own grounds to all the children of the parish. The day was fine and he had provided cakes and ices and strawberries in profusion. The children were out in full force, and many parents were present besides. For the hour unwonted gayety reigned around the parsonage. No one seemed more happy, I had almost said even to friskiness, than the pastor. As his tall form moved actively about over the lawn and under the trees, 'on hospitable thoughts intent,' here serving a cream and there pushing a swing and anon chatting with a smiling mother, he looked for the time transfigured. It was a field day of delight for pastor and children."

It is rare that a man so scholarly in his culture and natural tastes, so inclined to patient research and exact thought, and withal so charged with public duties, is so active and faithful a pastor as was Dr. Sweetser. The restraint already noticed, occasioned by the early injury to his eyes, may have conduced to this result; yet the chief cause was his strong conviction of the greatness of the good offered to men individually in the gospel, combined with a sincere and profound benevolence of spirit. He had, in a remarkable degree, the tender, loving heart of a true shepherd of the flock. This was not always understood, for he was naturally dignified, and even reserved, in the expression of personal feeling, and his interest in others was apt to show itself more in deeds than in words; yet few pastors, it is believed, have carried more constantly the individual sorrows and trials of their people on their hearts, few have been more instant in helpfulness, few more ready to rejoice in the hour of prosperity and gladness. Very touching was it to observe how eager he was, when withdrawn by long illness from the intercourse with his people to which he had been accustomed, to learn of their personal welfare, and how strong the habit had become of caring for them. In his earlier ministry he had been greatly aided in his pastoral labors by his wife, — a woman, like his own mother, of great sensibility, of rare delicacy of feeling, beautiful in countenance, thoughtful for others, winning in her ways, and strongly devotional in her habit of mind.¹ Her influence and memory, his long watch-

¹ Hannah Frances Vaughan was a daughter of Charles Vaughan, Esq., an Englishman, and one of the earliest settlers of Hallowell, Me. She was married to Mr. Sweetser, Dec. 29, 1836, and died May 10, 1855, after a sickness of nine years, during which her husband watched over her with an untiring devotion. Three children died in Worcester. Two, a son and a daughter, remain. A sister of Mrs. Sweetser married Rev. Jacob Abbott.

ing by her side, her loss and other sore bereavements, developed a tenderness of feeling and power of intelligent sympathy, which, combined with his clear discernment of those eternal verities from which alone true and lasting consolation can flow, made him a strong support to many households in seasons of sickness and sorrow. His words were few, but how fitting, and who can forget his prayers? One day, in his last illness, he said, "The hymns full of sentiment, beautiful in themselves, delicate and graceful, do not suit me now. I don't want to be pleased, I want to be strengthened." The remark conveys the secret of pastoral comfort.

Dr. Sweetser valued highly the social element in a congregation, and did much to cultivate it. He had also a high sense of honor as respects the obligation of a pastor to his people. "He never preached for pay in vacation, feeling that he ought, for the good of his people, to rest in the time given him for it." He had, also, a due regard to the obligation of his people. When he first went to Worcester, as was usual then, no provision was made for his vacation. "At first, when he found it necessary to go away for rest, he provided for the pulpit. A few individuals sent him more than once the money needed for this. When he found it came from a few, and that the parish was thus relieved from its duty, he refused the money, and this led afterwards to their voting him a regular vacation." He was noticeably faithful in educating his people to liberality, and his method was as admirable in spirit as effective in result. He seldom, if ever, endeavored to work up his people to give, as from impulse or under pressure. He taught them to give from principle. At the same time he fed them with knowledge; and he was not only himself remarkably intelligent as respects the benevolent work of the churches, but thoroughly in sympathy with it, so that there was an unconscious, but perhaps all the more powerful appeal to his people from his whole character and spirit. To a life-long friend he writes, referring particularly to foreign missions: "I wish with all my heart to use whatever influence I may have in the way which will tell most upon the great work. It does not lessen but expands in my view. . . . It would do them" (*i. e.*, the ministers and churches) "good, if they could be made to feel that

the less selfishness there is in our religion, and the more breadth our religious sympathies have, the stronger religion is for all purposes." And the chapter entitled "The Broad View," in his work on *The Ministry We Need*, contains these words, which have been justly said to express the spirit in which Dr. Sweetser conducted his own ministry: "Japan and China must not be excluded from the problem of the age. India with its myriads, hapless Africa, and the islands of the ocean must be regarded. The problem comprehends the necessity and the condition of the race. A ministry for this age which comprehends its vocation, is a ministry fitted for this broad enterprise, and ready for the Master's work wherever the call is heard." Such a ministry will be likely to ensure, wherever it exists, gifts of benevolence like those elicited by Dr. Sweetser.

The same breadth of view characterized Dr. Sweetser's relations to the fellowship of ministers and churches. He endeavored from the beginning of his pastorate in Worcester to promote co-operation among pastors. For nearly twenty years he met socially with the other Congregational ministers of the city on Monday morning of each week. He favored united meetings of churches. Some twelve years ago he brought his brethren in the Congregational ministry and their families together in a social way, and a monthly meeting of this sort was kept up for some time. In the beginnings of New England Congregationalism, John Cotton saw the importance of church conferences, if the new system was to have permanence and aggressive power; yet, greatly to its injury, his wise counsels remained long unheeded, until in the conflict with Unitarianism, the necessity of union and mutual watch and care among churches was clearly manifested. Such, however, were the complications arising from the previous history, that the simple and natural system proposed by Cotton has not even yet been carried out; and it is a curious fact — often, however, paralleled in history when extreme views on the one side or the other have prevailed — that in Massachusetts, where there has always been a vigilant jealousy for the rights of individual churches and of the brotherhood, there was no organization dealing with the common work of these churches, to which

they sent representatives, or which admitted lay delegates, down to the year 1860. In that year the General Conference of Massachusetts was organized at Springfield by delegates from several local conferences. Dr. Sweetser was chairman of the preliminary meeting, and was also the first moderator of the Conference. It was a matter of deep regret to him that it became necessary afterwards to modify the plan, and form a body so peculiarly constituted as the present General Association, — an organization which does not arise, in accordance with the genius of Congregationalism, wholly from the churches, but springs in part from purely clerical associations.

In the sermon which he preached in connection with the twenty-fifth anniversary of his settlement in Worcester, Dr. Sweetser notices "the necessary and influential connection of the ministry with all institutions, organizations, and schemes which aim to promote the highest public welfare," and the eminent devotion of the clergy of this Commonwealth "to the interests of education in schools, academies, colleges, and seminaries." He was himself a conspicuous example of such devotion. For twelve years he was an active and efficient member of the Board of Overseers of the schools in the centre district of Worcester, and drew up in 1844 a report submitting a plan of reorganization, which was adopted with great advantage. His relation to the Free Institute, of Worcester, has been publicly noticed by Hon. Stephen Salisbury, president of its Board of Trustees, and himself a devoted friend and liberal benefactor of the school. "Rev. Dr. Sweetser was more than a friend of this Institute, he was more than the leading member of the Board of Trustees, — he was the father of this institution." Such testimony needs no confirmation nor augmentation; yet a few facts — and our space restricts us to only a few — may be given as illustrative of Dr. Sweetser's influence and sagacity. Some time before 1857 he was consulted by several boys who wished to fit themselves as civil engineers without taking the regular college course. About the same time he had many and prolonged interviews with the late Ichabod Washburn, who was interested in endowing a school for mechanics' apprentices. This resulted in Dr. Sweetser's drawing up a scheme which was substantially the

plan of the later Institute. Then came a financial crash, and the plan "slumbered" until 1865. All this time Dr. Sweetser's thoughts were busy about it. At last Mr. David Whitcomb communicated to him in strictest confidence the desire of John Boynton to give \$100,000 to found "some sort of school" for the benefit of the "youth of the county." It would have been easy for Dr. Sweetser, I am assured, to persuade his friend that "the youth of the county" required an additional classical academy or a new college, and it shows his breadth of view and practical insight that, instead of such advice, he sought the establishment of a school which appears to be so remarkably adapted as the Institute to the peculiar educational necessities of the large manufacturing community in which it stands.

It is one thing, however, to conceive, and another to execute. Apparently the most difficult part of the undertaking remained. Mr. Washburn was a man of great independence and force of will, and had it almost in his grasp to identify his own honorable name exclusively with an institution which would be identified with the prosperity of the city he loved, and to whose welfare he had largely contributed. Could he be induced to blend his purpose with that of Mr. Boynton? Could the destructive blunder, so often committed, of dividing funds which ought to be united, be avoided? Happily, and to the great credit of all parties, a union was effected. Dr. Sweetser drew up, at Mr. Boynton's request, the letter of gift, so that in these three particulars it has been justly said Dr. Sweetser was the original directing mind and energy: (1) The determination of the essential characteristics of the institution; (2) The harmonizing of conflicting views among strong and intelligent men; (3) The incorporation of sound and broad ideas, with just and proper limitations, into the charter and fundamental documents. It is but just to add that during the prolonged and laborious negotiations incident to the disposition of so much property, the late Hon. Emory Washburn, Mr. Ichabod Washburn's legal adviser, rendered generous and important aid.

With but one unimportant interval Dr. Sweetser was connected with Harvard College, either as tutor, examiner, or over-

seer, nearly half a century. For nearly twenty-eight years he was a trustee of Phillips Academy, Andover, and of the Theological Seminary. It would be a pleasing task to dwell upon his services to these institutions, the great amount of time he gave to the promotion of their interests, his thoroughness, impartiality, urbanity, and judgment. It would not be without public interest, also, to give some account of an elaborate and masterly report which he prepared, in association with the late Chief Justice Chapman and President Stearns, upon the course of studies in the Andover Seminary, — a report so wise and convincing that the changes it recommended were unanimously adopted by the Board; but these bare allusions to his services must suffice. How highly he was esteemed by his colleagues in the Board is evinced by his election in 1864 as its president, — a position that had been adorned by his immediate predecessor, Hon. Wm. J. Hubbard, and by many eminent men in Church and State. I should add, also, that when Dr. Sweetser's illness rendered him unable to come to Andover, the Board met annually, and sometimes oftener, in his parlor at Worcester, rather than lose the benefit of his counsels, as did also, at least once a year, the trustees of two other important institutions. In addition to all these labors, which he never performed perfunctorily, but as one has said, with as much heart as though he were an officer in the institution he was serving, he was a trustee of Leicester Academy, a member of the council of the American Antiquarian Society, president of the American Education Society, and a corporate member of the American Board and often consulted by its secretaries; and to all this should be added the almost numberless consultations in his study, frequented by men associated with the multiplied agencies by which our churches seek to fulfil the command to preach the gospel to every creature. That quiet study, always so orderly, became a sort of council chamber.

The leading characteristics of Dr. Sweetser can be readily inferred from what has now been stated. A few remarks may serve to make them yet more distinct.

He was unquestionably a man of superior natural endowment. He had the inestimable advantages of a pure and high-

toned domestic training and of the best schools ; but all this had been of no avail but for his own effort. He was, what every strong man is, self-made by self-denial, by resolve, by vigorous and untiring effort. He was a man of an admirable economy. This is a broad word, and covers many things apt to be underestimated. It applies to time as well as money, and to every power of thought, feeling, and achievement. "Economy," says Dean Swift, "is the parent of liberty and ease." That readiness and competence of service which characterized Dr. Sweetser's usefulness had its root in an economy of life which embraced all his powers and all its moments. When a youth he kept an exact account of his expenses. In later years his time-book was as precise as his account-book. In the management of his household, in habits of study, in reading and visiting, he was naturally and from principle systematic. He required, so far as he could, punctuality of others. When a home missionary, the people lagging, as people in the country will, in coming to an evening service, so that once no one was present on the hour but the sexton, he told the man to lock up and go home. When, in surprise, the question was asked this young and determined pastor, "Why were you not at the meeting?" The reply was, — and it sufficed, — "Because *you* were not."

Such habits are naturally allied with great industry. He preached much *extempore*; his weekly lecture was a'ways very carefully prepared; his public duties called him frequently from home; he never was able to use his eyes as most men can: yet he left some fifteen hundred sermons fully written, and in manuscripts of noticeable clearness and beauty. The mere statistics of his pastoral service are impressive: three hundred and ten marriages, about five hundred and forty-four funerals, and seven hundred and forty-four admissions to the church. During the last seven years of his life he was able, owing to lameness and pain, to preach but once, yet he did not stop working. He adhered to his regular hours of study, kept up his reading, though obliged by suffering to change somewhat its character, having, however, still an object, — some fact of science, some movement or character in history, some special Biblical inquiry. He prepared his treatise on *The Ministry We Need*, a manu-

script volume on *Heaven and its Inhabitants*, an Address delivered before the Free Institute, an Essay read before the Congregational Club, of Worcester, and notes for addresses made at communion services. During nearly five of these years of suffering and decline he held a teachers' meeting one evening of each week, continuing the exercise until he was so feeble that "all noticed the change in his voice." He studied as thoroughly for these Sabbath-school lessons, I am assured, as he would have done formerly for a sermon or lecture. Such industry implies great strength and tenacity of purpose, a characteristic which became more striking in his years of pain, but which was natural to him. He had a marked unwillingness to yield to what he would call "trifles." The winter before he was laid aside from preaching, it is related of him, "that he had an attack of rheumatism so severe that when it first came he could scarcely move. It was Saturday and the day before Christmas. The next day he was little better; but he had prepared a Christmas sermon for morning, and one for the close of the year for afternoon, and he insisted on preaching. A carriage took him to church, "but he had to be helped in and out, and once, when the driver failed to support him, he fell forward into the carriage, so helpless was he. He preached all day, but confessed afterwards that he doubted a little sometimes whether he could get up in the pulpit after he once sat down." In early life, probably when a tutor at Cambridge, he formed the habit of using tobacco, both smoking and chewing. He tried first to break the habit by resolving to abandon the use of the narcotic for a certain length of time, and kept his resolution, but naturally went back to it as soon as the time was out. Then, as he said, he found he was becoming a slave to it, and he would not be a slave to anything; so he stopped, and in a characteristic way. He kept a piece of tobacco where he saw it every day for some time. This was the end of the habit.

He early disciplined himself to exactness and thoroughness in the acquisition of knowledge. "I read to him," writes one who lived in his family for a time in order to render this assistance, "*Motley's Dutch Republic, Life of the Haldanes, Life and Times of John Milton* (part of it), scientific tracts, and

many things I have forgotten. He never allowed a doubtful word to pass without reference to one or both of the great lexicographers to determine meaning and pronunciation; a debatable place brought out the atlas, and a date the chronological chart." In college, as already noticed, he had a special fondness for mathematics. In later life he cultivated the exact sciences. Called upon unexpectedly to address the graduating class of a technical school, he made a striking and impressive *extempore* address upon one of the metals, and declared with unusual fervor that, if he were not engaged in his sacred calling, he would rejoice to devote all his powers to the properties of iron. He kept a meteorological record, in which he noted the temperature three times daily. On one occasion the family at dinner were startled by a very loud report. They immediately rushed to the door to ascertain the cause. In the confusion Dr. Sweetser was noticed "hurriedly consulting his watch, that he might know at what precise moment an occurrence took place, the nature of which he had not yet learned." A boiler at the Washburn Wire Factory, it proved, had exploded.

Some minds are clear because they have no depth, some are clear because of an extreme predominance of the faculties which measure and define, and because of quiescence of feeling and a certain drought and barrenness in regions of the soul where else the dews of heaven might fall and angels fold their wings. There is no haze in such minds, but also no atmosphere, no glories of sunrise, no solemn stars, no infinitude.

Dr. Sweetser was an exact man without being superficial, and because he was thorough, knew where knowledge ends and mystery begins. He was not without imagination, yet the predominant bent of his mind was doubtless, as one has said, scientific rather than literary. His eminence in his profession suggests the reflection that young men who have what is called "a turn for science," need not at once conclude that they have no call to the duties of the Christian ministry. In practical matters, ranging from the details of ordinary parochial life to affairs of State and the most comprehensive plans of Christian benevolence, he was a man of unusual and most "undisturbed" judgment. "One naturally," writes an intimate acquaintance, "referred a knotty point to him. He was univer-

sal moderator for all ecclesiastical assemblies in the county. His opinion was sought and valued by all the neighboring churches. Friends used banteringly to tell me he was 'my pope,' and a mutual friend, writing since his decease, says, 'One relied upon him as on Providence.'

This wisdom and trustworthiness had a main root in moral qualities, — conscientiousness, faithfulness in self-examination, humility, love of justice, benevolence.¹ His conscience, even as a child, was instinct with the presence and authority of God. Once he committed some trifling offence. At night when his mother knelt by his bedside, and he came, in the prayer taught us by our Lord, to the petition, "Forgive us our debts," he burst into a paroxysm of tears. "I have done wrong," was his agonized cry. "God cannot forgive me!" As his life developed, everything was brought by him under the law of duty. He acted habitually as the philosopher Immanuel Kant taught it is the duty of every man to act, — from maxims, that is, rules of conduct fit to be regarded as universal laws of nature.

The pastor of a neighboring church, in noting Dr. Sweetser's symmetrical character, summed up the impression he made on men in precepts such as these, — as though the man's life, as known to his fellow-men, were a transcript and expression of the noblest ethics: —

"Work and plan everywhere, not for the day, but for life."

"Do the things that are good to remember."

"Work hard, but do not advertise either your work or yourself."

"Purity is the best prudence."

"To be true is a greater joy than to be applauded."

"Do not handle sacred things roughly."

"Hide your own sorrows and troubles, but proclaim the truth that gives you strength."

"Any work is narrow that does not consider the whole world, and anything short of 'to every creature' is selfishness."

And this moral symmetry was due in part to a habit, early formed, of most thorough self-examination. I may not violate the sanctities of that personal scrutiny and judgment in which, as in the presence of God, and for his own improve-

¹ In his very beautiful delineation of the late Secretary Treat's excellences as a counsellor, Dr. Sweetser, it has been justly said, was unconsciously depicting his own character. (See *Missionary Herald*, May, 1877, p. 135.)

ment, he wrote out his consciousness of defects of temper, of purpose, of self-control, and his many experiences of baffled and defeated resolution, and pleaded for forgiveness and help; yet it was by all this discipline and inward wrestling and self-judgment that he won a moral superiority which inspired an almost limitless confidence. A single illustration of this scrutiny, I may perhaps be pardoned for extracting. When he went from Gardiner to Worcester, his salary was naturally increased, though he received but a thousand dollars. The month following his ordination he wrote these words: "I am greatly alarmed with the increasing tendency in myself to covetousness. When the support afforded us was small, I was less anxious than now when it is large. I acknowledge the need of strict care in regard to this sin, and will strive to root it out and will pray to be delivered from it." He never, for the nearly forty following years, said anything to his people about his salary, but simply took what they chose to give, and out of this he not only obeyed the apostle's command, "Owe no man anything," but that other injunction, "A bishop must be given to hospitality, a lover of hospitality, a lover of good men," and he was an example to his flock in liberal giving, — a virtue to which he trained his church quite beyond what is common. In his last illness he could say that he had always been true to his people, and had never courted any solicitations from without.

The religion of Christ is now evil spoken of because members and officers of our churches have proved to be defaulters. The true lesson is, that there is no safety, I will not say in mere profession, but rather, even in a genuine conversion, unless followed by vigilance and prayer, by habitual self-examination, and by resistance of the beginnings of evil, and a dependence upon God which will keep the soul consciously under His eye and co-operative with His cleansing spirit. Dr. Sweetser's religion, let me hasten to add, was not a mere conscientiousness, a law of duty and a striving to fulfil it. He accepted with a full trust the pardon of sin offered through a crucified Redeemer, the aid of the Holy Spirit, and the free service of gratitude and love to which Christ invites. Early in his ministry he meekly wrote in his note-book, "I desire to remem-

ber a salutary hint from a Christian brother, — that there is danger of not preaching Christ enough, and of not remembering Christ enough in prayer. The remark was suggested by attending service at our church." That Christ was the inspiration and joy of his ministry, there are many to testify on earth and beyond. The world-embracing benevolence of the Redeemer informed, sweetened, ennobled his servant's preaching, prayers, and life ; it quickened and intensified his sympathy with his fellow-men, his purpose to live for their good, and all that fidelity in service which was so characteristic of him.

In the sermon to which I have already referred he affirms, "One thing I am well assured of, — that every year has enlarged my sense of the profound truth and value of the doctrines of the gospel, — the pre-eminently evangelical doctrines, — especially of the strength and comprehensiveness of the central doctrine, ETERNAL LIFE THROUGH THE ATONING BLOOD OF THE LAMB OF GOD, BY REPENTANCE AND FAITH IN HIS NAME." The September before he died he wrote thus : "I do not suppose that our spiritual estate is measured precisely by our personal consciousness. God is judge, and will not only do justly but will show mercy. That is our true basis, — not our consciousness concerning ourselves, but God's merciful judgment of us. Under that, if anywhere, we are safe."

Of the long illness which marked the closing years of his earthly life it is fitting that something should be said, and I can best do this in the language of one who watched over him with untiring assiduity and devotion, and to whom for many years he had been "not only father but almost mother": —

"On the 29th of March, 1871, he went to see one of our neighbors who had just lost a child. As he rang the bell his hand slipped from the bell-puller, and he lost his balance, but by a great effort he saved himself from falling. He went down from one step to another, and came with a sort of twist on to the grass at the side of the walk, straining his back. He went to Wednesday-evening meeting, and was out all the next day as usual, though not feeling quite well. In the evening he attended a sociable at our chapel, and probably took cold. He was sick all night, but let no one know it, got up as usual and made the furnace fire, but was obliged to go back to bed at once. He objected to using some remedies as proposed, because they would prevent his attending the funeral of the child I spoke of, that day, and not till he was convinced that he could not go, would

he give up and let us do what we wished. This was the beginning of his seven years of lameness and pain. The injury to the spine was more than was at first supposed, and probably roused and increased trouble in a spot where he had suffered from a fall years before, though that had never made him lame or given him serious trouble. A few weeks after this fall the sciatic nerve became affected, and he left home, the parish giving him a vacation of three months. He gained a little, I think, while away, and after recovering from a severe carbuncle in September, he thought himself on the way back to health and work. He preached through October, and I never remember his being in better spirits when at work. He was encouraged, and the very fact that he had gone back to his 'loved employ' seemed to give him a new inspiration. On the 2d of November he had a sudden and very severe attack of sciatica, which rendered him entirely helpless for the time. You know a little of the months of pain which followed; after this he never walked without crutches, except a little in the house. He did not go up stairs from his study, where he was taken, for ten months. In the spring came the conflict connected with giving up his active ministry. I *think* no trial, since I can remember, has equalled it to him, except my mother's death. In June, 1872, the care of the pulpit was wholly given up to the parish, and all claim for support relinquished, though the parish gave him a 'gratuity' every year while he lived. As you know, he was never dismissed, and he worked as he could for his flock to the last, with love and prayers when he could not in any other way. . . . His last service in the church was a prayer on the 6th of October, 1877. For twenty-five minutes he stood there, pouring out his soul as if he knew it was the last time, for his people, for the ministry, for the spread of the gospel through the world (it was the Sunday after the meeting of the Board, at Providence), till the strain of supplication and thanksgiving seemed almost inspired. It seemed to me wonderful, and I found I was not alone in my feeling. I think he had no idea of the length of it, for he never spoke of it afterwards. . . . One of his greatest trials in his years of lameness was that his flock were so much without a shepherd, and after it was decided that Mr. M. was to come he said, with emphasis, 'It is an unspeakable comfort to me that my people are to have a shepherd once more.' He lived to see the reality. Our feeling about his dying on Sunday morning was sweetly expressed by little Harry W—, 'It's the best day.'"

The words Dr. Sweetser wrote for the monument which marks the grave of Prof. Stuart were doubtless fulfilled for himself:—

"The Word which he loved in life
Was his light in death.
He now sees face to face."

And the closing sentence of one of his printed sermons is a just epitome of his character: "True goodness is a power, an

act, a life. It is a man in earnest for obedience, for righteousness. It is a prolonged and glowing effort to live benevolently and truly, and to gain at last the portion and blessedness of the friends of God in heaven."

The following is a list of Dr. Sweetser's publications, so far as known :—

Report of the Board of Overseers of the Schools in the Centre District of Worcester, submitting a Plan of Reorganization, Jan. 6, 1844.

Living to do Good. A Sermon occasioned by the Death of the Hon. Daniel Waldo. Preached on Sunday, July 13, 1845, by the Pastor of the Centre Church, Worcester.

A Sermon preached on the day of the Annual Thanksgiving, Nov. 26, 1846.

The Harmony of Faith and Works. A Sermon preached in the Central Church, Worcester, March 23, 1851, the Sunday after the Decease of Miss Sarah Waldo. By S. Sweetser.

Rev. Mr. Sweetser's Discourse before the American Education Society, May, 1858.

The Strength of the Battle. A Discourse delivered in the Central Church, Worcester, on the occasion of the National Fast, Thursday, Sept. 26, 1861, by the Pastor of the Church.

A Sermon preached to the Central Church and Congregation, in Worcester, on the Sunday following the Twenty-fifth Anniversary of the Settlement of their Pastor, December, 1863.

A Commemorative Discourse on the Death of Abraham Lincoln. By Seth Sweetser, Pastor of the Central Church. Preached April 23, 1865.

Three Sermons in the "Home Missionary." May, 1864: Spirit and Duty of Christian Patriots. January, 1867: The Future of our Country. April, 1875: Giving and Receiving.

Report of the Council of the American Antiquarian Society, April 28, 1869.

Sermon in "Congregationalist" of July 29, 1869.

Sermon in Worcester "Evening Gazette," Oct. 30, 1869.

The Progress of Truth dependent upon Correct Interpretation. A Discourse delivered before the Convention of Congregational Ministers, Boston, May, 1868. Reprinted from the Bib. Sacra for January, 1870.

Commencement Address at the Worcester County Free Institute of Industrial Science. July 30, 1873.

The Ministry We Need. Amer. Tract Society, Boston, 1873.

Articles in the Bibliotheca Sacra.

Short Articles in Newspapers upon various subjects, and Sabbath-School Cards.

EGBERT C. SMYTH.

Andover, Mass.

THE BROOKFIELD ASSOCIATION.

A CENTURY.¹

WHAT is known as the Brookfield Association of Ministers in Massachusetts was organized on the twenty-second day of June, 1757, at the house of Rev. Eli Forbes, the first pastor of the church in the second precinct of Brookfield, now known as the First Congregational Church in North Brookfield. His residence stood on an eminence about three quarters of a mile south of the present house of worship, and being afterwards occupied by Dr. Kittridge, the site is now familiarly known as Kittridge Hill.

The original name of the association, which is found not as a component part of the constitution, but as a simple prefix to the records, is "The Association in the Western Part of Worcester County." There is nothing in the records showing when or how the name was changed; and the name of "The Brookfield Association" does not appear until Sept. 29, 1813, and then only incidentally. Still, it is known that the present name was adopted previous to the commencement of the present century.

The object of the association is clearly set forth in the preamble and articles of agreement adopted by its founders. The language employed is:—

"We, ministers of the gospel of Christ . . . lamenting our own and the sins of the present day, sensible that it is our duty by all suitable means and methods to labor after a reformation among ourselves and people, do agree to meet together as an association of ministers . . . and that in our thus meeting together we will aim and endeavor that our ministry may hereby be rendered more successful, and that in order hereunto we will attend to the following articles or rules, viz.: 1. That we will begin our meetings by solemn prayer for ourselves, our respective charges, and for the whole world. 2. That we will endeavor to comfort, strengthen, and quicken one another in the great work we are jointly engaged in, and that we will readily, according to our power, afford each other all that help by our prayers and advice which our circumstances may at any time call for, and that we will afford the same help to others who ask it. 3. That we will from time to time, as occasion may require, consult together for

¹ This paper was delivered originally as a centennial address, and this will account for the form in which portions of it appear as here presented.

the doing of those things which may tend to promote the interest of religion. 4. That good order may be had, we will choose a moderator and also a clerk, who shall record whatever shall be thought necessary by the association. 5. That our meetings may answer good and valuable ends, we promise that by the leave of Providence we will steadily attend them; that we will watch against everything which may give occasion to gainsayers to speak evil of us and of our meetings; that we will order our conversation according to the gospel; that our entertainments shall not be costly and sumptuous, and that in all things we will endeavor to behave as becomes ministers of Christ."

This constitution was signed by Rev. Benjamin Ruggles, of New Braintree, Rev. David White, of Hardwick, Rev. Joshua Eaton, of Spencer, Rev. Isaac Jones, of Western, or what is now Warren, Rev. Eli Forbes, of Brookfield, Second Parish, or what is now North Brookfield. They voted that they would meet with each other in rotation, proceeding according to their standing in college. This association was organized in the midst of what was called the French and Indian War, and on a day which was observed as a day of fasting and prayer on account of a great drought and judgment of war. Rev. Mr. White preached in the forenoon from Psalms xxxii, 5: "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin"; and Rev. Mr. Jones preached in the afternoon from Ezekiel xxii, 30: "And I sought for a man among them that should make up the lodge and stand in the gap before me for the land that I should not destroy it, but I found none."

They made that day an entry on their records as follows: "This association, taking into their consideration the dark and melancholy aspects of Providence towards us, a sinful people, and what may be duty at such a time, think it necessary that days of fasting and prayer be frequently observed by us and our people."

The association met the following September at Hardwick, but there is no record of any other meeting or transaction until May 18, 1763, when they met again at the house of Rev. Mr. Forbes, and from that time to the present there are records of regular meetings every year.

This is the more remarkable in view of the fact that the

record states that on the 28th of October, 1789, or thirty-two years after the association was organized, "it was proposed that a book be purchased to preserve the doings of the association"; and more than two years later, on the 11th of January, 1792, "it was voted that the scribe purchase a book at the expense of the association in which to record their transactions." Into this book the doings of the previous years were carefully copied.

The limits of the association have been various at different times. It has embraced in all thirty different churches in twenty-six different towns.¹ It embraced in 1857 eighteen churches in sixteen towns. It numbered within the century one hundred and thirty different members. One hundred and twenty-five of these were pastors, or stated supplies, and five were devoting themselves to teaching, or had retired from active service.

On the 6th of January, 1802, a letter and a committee were received from The Northampton Association upon the subject of adopting measures "to facilitate a friendly and beneficial intercourse amongst the ministers in the western counties of the Commonwealth." The proposed scheme was approved by the association, and a committee was appointed to meet and confer with other committees for this purpose; and another committee was appointed to communicate this scheme to other associations in the county of Worcester.

This was the germ of the General Association of Massachusetts. A convention of committees was held at Northampton, July 7, 1802, and their recommendations with regard to a General Association were unanimously agreed to by this association. Although this association was among the first and most active in the formation of the General Association, and although it had been accustomed to send delegates to the General Association from 1803 onwards, still we find the record Jan. 4, 1809: "The association again took up the subject of uniting with the General Association. After much conversation upon the subject, voted, that we would unite with the General Association upon the condition of withdrawing if we

¹ The facts given in this paper respect only the first century of the association, from 1757 to 1857.

shall see reason for it, without rendering an account to that body."

Jan. 6, 1813, the association discussed the propriety of an individual belonging to two associations at the same time, and decided that it was not proper.

The exercises at the meetings of the association originally consisted of a public lecture, prayers, and free consultation on practical questions. A *concio ad clerum* was introduced June 30, 1773. Previous to 1779 there were no questions for discussion, but simply matters for advice, which came up incidentally in their experience as pastors. There was no exegetical exercise until 1795.

In the early history of the association the subject of infant baptism came up in various forms, and seems to have received more attention than any other.

Without entering minutely into the order of exercises adopted at the meetings, we will endeavor to arrange under distinct subjects the doings of the association, and thus bring to view its history and its character.

ECCLESIASTICAL ORDER.

As respects matters of ecclesiastical order, the association has varied very much in its practice, sometimes assuming doubtful authority, and at other times, particularly within the last few years, cautiously avoiding any infringement of the rights of the churches, or any invasion of the appropriate sphere of an ecclesiastical council.

The responsibility of *approbating* or *licensing* individuals to preach the gospel devolved, according to Congregational usage, originally upon the churches (Wise's *Quarrel of the Churches Espoused*); but since the beginning of the eighteenth century it has been frequently assumed by ministerial associations. Some associations, however, particularly the Mendon, have scrupulously avoided the use of any language in their certificate of approbation which would imply that it conferred on the individual any right to preach or secured to him any privilege apart from its acceptance by the churches. The Boston Association, which is one of the oldest in this country, did not grant a certificate of approbation to preach until the year 1792, and

did it then with great hesitation. The Brookfield Association gave its first certificate of this kind on the 19th of June, 1765, and has, from that time to the present, licensed in all forty-four different individuals; and on the 31st of August, 1791, at the request of Rev. Mr. Paine, of Sturbridge, the association appointed a committee of four to examine a candidate at his house, which examination was to take place a few weeks after the meeting of the association. This act of granting a license to preach through a committee was certainly a stretch of Congregational liberty.

The word "approved," rather than "licensed," is generally found in the early records; but there is no evidence that the question whether an individual properly receives his *authority* under God to preach, from a church or from an association of ministers, was ever discussed by the association. That the importance of this general subject was early appreciated by the members of this body is evident from the fact that on the 19th of June, 1816, they *unanimously* adopted the following *regulations for licensing candidates*:—

"*First.* It shall be required of the person to be examined that he shall have received a public classical education at some college; or, in case he has not, he shall be examined by the association with respect to his acquaintance with classical and sacred literature.

"*Second.* That he shall have attended to his theological studies under the direction of some known, judicious, and Orthodox divine, or at some divinity college, for the term of two years; that he bring a certificate from such divine, or the instructors of such college, that he has diligently and seriously pursued his studies; that he be a member of some church, or be particularly known as to his moral character, in some town within our limits; or shall have studied divinity with some one minister of the association for six months of the term above named, and bring a certificate of his good church standing.

"*Third.* That no one shall be approved and licensed to preach under the sanction of the association who is not of a good moral character, and does not appear upon examination to be sound in the faith, competent in his understanding of the gospel scheme and way of salvation, and in the judgment of charity a man of real piety."

At the same time they passed the following vote:—

"That our delegates to the General Association at their next meeting lay before that body the subject of licensing candidates for the ministry, and request them to adopt some uniform practice as to the term of study

and the qualifications necessary for a young gentleman to be admitted to an examination."

On the 20th of September of the previous year, the association voted to license no person to preach the gospel but for three years. This still remains the rule, but in two instances the grant has been renewed at the expiration of this period (April 18, 1848, and Oct. 2, 1850).

This comparatively modern innovation of granting a license for a specific time seems to import the exercise of authority by the grantors. That such authority is vested in ministerial associations appears to be implied in the language employed by the Saybrook divines. (*Articles of Church Discipline*, Sect. 12.) Still, this opinion has never been universally received in Massachusetts, and even in Connecticut the position is taken by a committee of the General Association, in their *Digest of the Rules and Usages*, prepared in 1841, that "the certificate of approbation or license to preach confers on the candidate no ecclesiastical rank or authority" (p. 308); and that while it is called a license, "in imitation of Presbyterian usage" (note, *Id.*), this word is employed in a more restricted sense by Congregationalists than by Presbyterians.

Since the granting of certificates of approbation to preach, which originally devolved upon the churches, is now intrusted by them exclusively to ministerial associations, and these associations do not generally claim any ecclesiastical authority, it is obviously proper that the language employed in a certificate of licensure should not *seem* to import more than is actually intended.

The *ordination* of evangelists who have never been elected as pastors by any church is a practice which was foreign from Congregationalism in the days of our fathers. If the exigencies of modern times require it, an important question arises as to who may properly assume the authority of this service. It would seem most consonant with the general principles of Congregationalism that the church of which the individual who is to be ordained is a member should call an ecclesiastical council for this purpose. In the *Digest of the Rules and Usages in the Consociations and Associations of Connecticut* (Part III, Sect. 5, note) it is distinctly stated that "the associa-

tion by which candidates are licensed is not the body by which ministers are ordained." Still, the Brookfield Association ordained as an evangelist Mr. John Field, on the 2d of January, 1811, or, as the records express it, they "proceeded to consecrate him to the sacred work of the ministry."

On the 5th of October, 1831, the records state that Mr. John A. Nichols, a licentiate for the gospel ministry, presented himself with a request for ordination. Having exhibited satisfactory testimonials, the association voted to proceed to his examination, with which being satisfied, "voted to proceed to the ordination." The several "parts," including a sermon, an ordaining prayer, a charge, and a right hand of fellowship were assigned and performed; and thus he was "ordained, or set apart to the work of the gospel ministry, with reference to his laboring as an evangelist wherever God in His providence shall call him."

On the 29th of April, 1812, Mr. Rich, of Greenwich, requested ordination as an evangelist, and the association voted to appoint a committee of five from their own body, and to invite three clergymen named, not members of their body, to unite with said committee in forming an ecclesiastical council to consecrate Mr. Rich to the sacred work of preaching the gospel, and appointed the third Wednesday of the following month for the solemnities of the ordination.

There is nothing in the records to show whether these clergymen were in and of themselves to constitute what is here called "an ecclesiastical council," or whether they were to invite a lay delegation from their churches to share with them in their responsibility; but considering the practice of the association in the other instances named, it is probable that there was no lay element in the council, so called.

These are the only instances of ordination mentioned in the records, and it should be observed that in this assumption of ecclesiastical power this association does not stand alone, the Franklin Association having ordained a still larger number of individuals. (*History of Churches and Ministers in Franklin County*, p. 438.)

The subject of *church discipline* having been discussed in several successive meetings, the opinion was expressed in June,

1818, by the majority present, that there are cases of offence which a church may bring immediately before them, without taking the particular steps mentioned in the eighteenth chapter of Matthew.

The general subject of church discipline was afterwards referred to a committee, which reported June 14, 1821.

The existence in this association at an early period of a proclivity to High-Churchism, if that term is admissible among Congregationalists, appears from the fact that the first question for discussion found on the record is the inquiry, "How far a minister's power extends of baptizing or admitting persons into the church *ex-officio*, or without consulting a particular church?" This question was raised the 3d of March, 1779.

On the 18th of September, 1816, they "*voted*, That we approve of the plan of consociation, can heartily recommend the measure to our churches, and should wish to bring them to the adoption of it as soon as may be convenient." But the churches never adopted this recommendation.

Among the transactions of the association, however, there are many things of an opposite character, showing a sensitive regard for the prerogatives of the churches.

Thus, on the 27th of September, 1820, the following resolution was adopted unanimously:—

"*Resolved*, That this association will invite each of the churches in our connection to send a delegate annually to our meeting in June, to deliberate and act with this body upon all matters that may come before them relating to church order and discipline; and that questions for discussion respecting subjects of this nature be reserved to that meeting."

The first meeting of the conference was held June 13, 1821, and annual meetings have been held regularly ever since. Still, on the 16th of June, 1826, they voted to organize a conference of churches, and on the 10th of June, 1828, the organization was perfected by the adoption of a constitution, with the name of the *Brookfield Associational Conference of Churches*. The meeting of this body takes the place of the original June meeting of the association, and is so far identified with the association itself that the records of both bodies are kept by the same individual, in the same book.

In June, 1822, when a lay delegation was present, the asso-

ciation took the ground that any member of the church changing his place of residence, and being in a situation to connect himself with another church, ought to seek a change in his church relation within one year, and if he neglect so to do, without good and sufficient cause, it is the duty of the church to deal with him for "disorderly walk"; that every church has a right to examine those who desire to become members of it by virtue of letters from sister churches, and that in the state of things then existing, it was the duty of every church to become satisfied that there was between themselves and such individuals an essential agreement in their views of Christian doctrine and experimental religion; and that a church may receive into membership individuals in a neighboring town when such individuals desire it, on the ground that the minister where they belong is immoral and heretical, and the church corrupt, after having ascertained by letter or by a personal interview with the minister accounted thus unworthy that he is so in truth, — with the full understanding, however, that this minister and his church may, if they desire it, have an opportunity for a public hearing.

On the 12th of June, 1849, the Associational Conference voted, "That it is the duty of church members to pay their proportion of the expense of supporting the institutions of the gospel, and that to refuse to do so is a disciplinable offence."

At the meeting in 1822, when a lay delegation was present, the inquiry was raised as to the expediency of the association's recommending to the churches the adoption of a uniform confession of faith and covenant, and the subject was submitted to a committee to report the following year. In accordance with their report in 1823, Rev. Messrs. Stone, Snell, and Vail were appointed a committee to draft a Confession of Faith and Covenant. Their report was rendered in October, 1824, and after being amended by the association, it was submitted to the churches and generally adopted by them.

In June, 1848, it was voted, "That each church be allowed to send any number of delegates, but when three members of the conference shall request it, the vote on any question shall be by churches."

On the 8th of January, 1818, the association appointed a

committee to collect, and present to this body at some subsequent meeting, such documents and observations as would throw light upon the nature and constitution of Congregational churches. It does not appear from the records that this committee ever made any report.

Notwithstanding the vote in 1820, to reserve questions of an ecclesiastical nature for consideration at the June meeting when a lay delegation was present, many questions of this nature came before the association at their other meetings. Thus, in September, 1820, the association investigated the rights of Congregational churches as to the election of their pastors. It would seem that some towns were disposed to elect their religious teachers, independently of any preference or action of the church. It was then

"Resolved, as the opinion of this association, that all attempts to settle religious teachers or ministers without the choice of the church are irregular, and ought to be steadily and uniformly discountenanced."

Also, "That we will take no part in settling religious teachers, and will obey no call to sit in council, in which the rights of the churches are contravened or not recognized."

The advice of the association was sought from time to time by individual Christians and by churches. Thus, on the 20th of April, 1825, their opinion was asked in respect to organizing a church in Ware Village, and their judicious reply was that while they viewed the matter to be of great importance, the only proper body to give advice in the case was an ecclesiastical council.

In 1823 the association, moved by a sensitive regard for the principles of church discipline, addressed a communication to an ecclesiastical council, convened to ordain a pastor over "the Calvinist Church, in Worcester," requesting said council to investigate the facts connected with the history of that church, involving the relations of the members of that church to the First Church, in Worcester, and the real standing and claims of the Calvinist Church as an organized body.

The report of the committee, which presented their communication, was printed by this association.

On the 7th of January, 1830, a member of the association having asked advice "respecting the case of a sister church

having received a member who had been excommunicated from the church of which he was pastor," the association passed a resolution, "That for one church to receive into their fellowship and communion an excommunicated member of a sister church of the same faith is highly irregular, and calculated to prostrate all discipline in our churches," and appointed "a committee to visit the offending church and labor with them in regard to the offence." This transaction of the association seems to involve an active participation in ecclesiastical affairs.

August 2, 1843, the association received a communication from Hampshire East Association, on the principles of Congregationalism in connection with ecclesiastical councils. This important document was referred to a committee, which reported October 4, of the same year, but that report is not extant.

On the 7th of January, 1845, the association listened to a "Review of Dr. Woods' Objection to Episcopacy," and an "Essay on Church Government," and the record states that these "excited great interest, and called forth from the body many remarks which were decidedly Congregational."

But on the 4th of March, 1845, when convened to consider and advise respecting an "unfinished report" of a State committee, appointed at a meeting of Congregational ministers, which was held in Boston, May 29, 1844, "to take into consideration what measures are necessary for the reaffirmation and maintenance of the principles and spirit of Congregationalism," this association voted, "That a change in respect to the state of Congregational discipline is desirable and practicable."

At this meeting a proposed resolution, in favor of a lay delegation in the General Association, was rejected by a tie vote. The same point was up for discussion on the 22d of April, of the following year, and decided in the same way by a vote of eight to six. At the meeting in March, 1845, a resolution expressing the opinion that Congregationalism admits of no appeal from the decisions of individual churches, was passed by a vote of twelve to one.

A resolution, "That it is consistent with Congregationalism that if any individual member or members of a church feel themselves injured by the proceedings of their brethren, they

have a right to request their brethren to unite with them in calling a mutual council; and, if refused, to call an *ex-parte* council to review the case and make their result," was moved, but *lost*.

The association then recommended, "That Congregational churches adopt the plan of requiring all who join them by letter to give assent to their confession of faith and covenant."

They also voted, "That Congregationalists should reject the idea of having a standing council."

On the 21st of March, 1764, it was unanimously decided, "That all confessions, whether of church members or others, except in special cases, ought to be made before the whole congregation." Eighty-four years afterwards, on the 4th of January, 1848, the question was considered whether the votes of churches regarding the excommunication of members should be read publicly before the church and congregation on the Sabbath. "A diversity of opinion existed among the brethren, but the majority were inclined to think that the public reading of such votes is unnecessary."

In August, 1839, the subject of dismissing members from the association came up for discussion, and the position was taken that there were two methods by which connection with the association may be dissolved, — the first by a removal from its limits, and forming a connection with another association, the second by a formal dismissal and recommendation; that neither course should be adopted in the form of a rule, but that any member requesting a formal dismissal, receive one, with a certificate of regular standing, under the hand of the scribe.

But lest a certificate of standing and a formal recommendation should be understood or employed as giving ecclesiastical standing, on the 14th of August, 1855, it was

"*Voted*, That whenever any member of this association desires a letter of dismission and recommendation to another association, the scribe be authorized to give a certificate of membership, accompanied with the statement that we leave the ecclesiastical standing of our members in the hands of ecclesiastical councils, and that their particular relations to this association are terminated by their absence."

These are the principal points of an ecclesiastical nature which have been developed in the doings of this body.

It may appropriately be stated that the time has never been when this association did not enjoy the confidence and affection of the churches over which its members have been called to preside; and certain it is that there is no disposition in the association, as now constituted, to assume ecclesiastical authority, or, if we may adopt the familiar phraseology found in the dedicational epistle of John Cotton's *Book of the Keys*, there is no disposition to "intrench or impair the privilege of *entire* jurisdiction committed to each congregation." Instead of exercising dominion, we are ready to heed the precepts and example of Him who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

EDUCATION.

The deep interest which the association has taken in the cause of education is variously indicated in its records. Thus as early as the 6th of January, 1802, the association was united in the opinion that schoolmasters should be advised to pray morning and evening, and have the Bible read in their schools.

On the 17th of September, 1817, they took the following action:—

"*Resolved*, That this association consider the moral and religious instruction of children and youth in our common schools of very high importance; that we recommend to each member of this body who may judge its expedient, early in the season to preach upon the subject to his people, urging upon them a serious attention to it; and that he take such measures as in his judgment shall be most likely to secure the choice of moral and able instructors as most conducive to the general object."

On the 14th of April, 1829, the subject of school books was presented for discussion, and particular prominence was given to *The American Reader*.

In October, 1838, the duties of clergymen to common schools were duly considered also.

On the 17th of April, 1839, various matters connected with common-school education were made subjects of discussion, and at the meeting in August of the same year, resolutions were passed unanimously approving of the establishment by

the Board of Education of a Normal School at Barre, and commending that institution to the confidence and patronage of the community.

In June, 1835, the conference entertained the purpose to sustain an agent for the promotion of common education at the West.

In January, 1844, the association gave its influence in favor of the promotion of collegiate and theological education at the West.

In January and in April, 1846, a plan for a lyceum was presented and discussed.

On the 21st of April, 1819, the association, by a vote of ten to one, adopted a resolution in favor of effecting a union between Williams College and what was then "a charitable institution established in the town of Amherst, for the classical education of indigent, pious young men of talent, for the gospel ministry."

On the 13th of June, 1821, the association, with a lay delegation from the churches, out of regard to the interests of literature, and more especially the interests of the church, unanimously adopted resolutions in favor of Amherst as the site for a college, in favor of raising to a collegiate rank the institution previously established in that town, and pledged their patronage and influence for the furtherance of this object.

The subject of sustaining Amherst College was fully discussed in June, 1839, and came up again in August, 1841, particularly in connection with the fact that Rev. Joseph Vaill, then a member of this body, had been appointed financial secretary of that institution. On every occasion when that subject was considered, the entire sympathy and support of the association were given to the college. Not only a financial secretary, but five trustees of that institution and two members of the board of overseers of its charity funds have been selected from individuals who were at the time or had been members of this association.

The first president of the college was chosen from among the pastors in this association, and the distinguished professor, who has had a longer connection with the college than any other officer, is the son of one of the pastors also.

The difficulty which the several pastors found in procuring for themselves such books and means of improvement as they needed, led to a consideration of the establishment of an associational library, and their action on this point further illustrates the educational standard of sentiment prevailing in this body.

As early as April 15, 1818, this subject came up for discussion, and it was voted "that it is expedient to form an associational library," and a committee was appointed to draft a constitution. Rev. Micah Stone, of Brookfield, originally constituted that committee, but subsequently Rev. Drs. Fiske and Snell were added.

This committee reported June 16, 1819, and the constitution was then adopted, and Rev. Mr. Stone chosen librarian and clerk.

In June, 1820, a project was started to select some book or books of a popular and useful kind, and publish them for the benefit of the library company. This scheme was changed to an effort on the part of the association to furnish original matter for a volume which should be published for the benefit of the library company; and in January, 1821, this effort was abandoned because the members of the association could not agree in its accomplishment.

In January, 1825, the library company solicited of the Legislature an act of incorporation. As the result, a general Act was passed in the following month, authorizing "any seven settled and ordained ministers of the gospel within this Commonwealth, who shall become proprietors in common of any theological library," to form themselves into a society or body politic, with corporate powers.

On the fifth of October of the same year, in accordance with the provisions of this Act of the Legislature, the library company was incorporated under the name of "The Theological Society in the Town of Brookfield." This society seems to have been in a flourishing condition for some ten years. It collected a valuable library, and doubtless did a good work in supplying the need of the ministry, whose salaries were small and literary advantages comparatively meagre.

Gradually, however, as greater facilities were afforded for

securing private libraries, the interest in this object diminished, and in January, 1839, Dr. Tyler requested a donation of this library to the Theological Institute at East Windsor, Conn., but it was voted that the members of the society had no constitutional right to make such a grant.

In 1849, the library having "fallen into disuse by the members of the association generally," the constitution was remodelled, "locating the library permanently in the town of Brookfield, confiding it to the care of Rev. Micah Stone, for the use of the association, during his life, and on his decease, in like manner and on like conditions, *in perpetuum*, to his successors in the ministerial office, and providing that when there is no pastor of the evangelical church in Brookfield, it shall be the duty of the theological society, and in their default, of the Brookfield Association, to appoint a committee to take charge of the library. That the librarian, at the annual meeting of the Brookfield Association, shall make a report of the state of the library," etc. "That the pastor of the evangelical church in Brookfield, when uniting with the association, shall be inquired of as to whether he will take the responsibility and faithfully discharge the duties of librarian, and that the scribe of the association shall make the communication of the librarian's report an item on the docket at the annual meeting in January."

Rev. Mr. Stone bequeathed a valuable portion of his own private library to this theological society, and there are now nearly four hundred volumes in the library, besides many rare pamphlets.

The educational standard of the association is also illustrated in its action as to the licensure of preachers, making it a condition of, or prerequisite to, receiving a license or certificate of approbation, that the candidate shall have completed a regular course of collegiate education, or have made such attainments in classical knowledge as this body, after due examination, shall deem an equivalent, and have pursued a two years' course of theological study.

Although this rule has in one or two instances been waived, still it has generally guided the action of the association.

In April, 1840, the association refused to examine an appli-

cant for license to preach because he had not pursued regular theological studies for the prescribed length of time. By a high standard as to ministerial qualifications, the clerical profession has secured and retained the respect of the community, and thus set an example which it would have been well for the other learned professions to have imitated.

The interest which has been felt in this association in common schools, colleges, and the cause of education generally, is still cherished; and our educational standard, as respects the ministry, although with a liberalness of view we may be ready to meet exigencies and special calls for laborers, we trust will not be lowered, since, at the present day, the ministry is called peculiarly to withstand all forms of competition on the arena of intellectual rencounter.

Nearly allied to the cause of education is that of

SABBATH SCHOOLS.

The first mention made of Sabbath schools in the records of this association is under the date of June 9, 1830, and then there is only the simple statement that a meeting was held having that subject for consideration. The following year we find the attestation that the cause of Sabbath schools had greatly advanced.

As early as September, 1806, the association agreed that each member should write a discourse designed for youth, to be read at their next meeting, and if thought expedient, be preached publicly, as they met from place to place.

In 1825 a committee was appointed to consider the subject of the training of the children of the church, and their report, now on file, was rendered on the 15th of June of that year.

In a record of the meeting of the conference, June 12, 1833, we find the following entry: "At half past eight attended the anniversary of the Sabbath-school union of Brookfield and vicinity. Various addresses were made." When or where this society or union was formed, does not appear. And in June, 1835, a resolution was adopted "that a committee be appointed, to report at the next meeting of the association some plan for a new organization, and that the ministers composing this con-

ference will meanwhile invite some neighboring clergyman to preach on the subject of Sabbath schools to their people, and report the state of the school to the secretary."

The plan for a new organization was not presented until April 20, 1836, and even then it was not recorded.

At the conference in June, 1836, it was —

"*Resolved*, That we call a convention of the superintendents and teachers of our Sabbath schools for mutual consultation in relation to the best means of promoting the interests of Sabbath schools, and of stirring up each other's minds to fidelity in duty."

A convention, to consist of the pastors, together with one or more chosen by each Sabbath school, was appointed to meet the following week at South Brookfield.

Thus we see that the Sabbath-school conventions called within the last few years are in accordance with the example set by this association many years ago.

On the 13th of June, 1849, the superintendents of the Sabbath schools recommended the holding of another Sabbath-school convention, and appointed it to be held at West Brookfield, on the first Tuesday of the following September, and also requested "the several pastors to preach a discourse to their congregations on the duties and obligations of church members to aid in sustaining Sabbath schools," and the conference voted that they approved of the plan thus suggested.

From 1836, when the first convention was held, to the present time, the subject of Sabbath schools has had a prominent place in the affections and in the public transactions of this body. Its claims have uniformly been presented at the meeting of the conference in June.

In 1838 this subject was discussed under the three specific topics: *First*. The benefits and evils of Sabbath schools. *Second*. The improvement which may be made in their management. *Third*. What may be done by the conference to give them greater efficiency.

In June, 1839, an executive committee of four, of whom one should be secretary, was appointed by the conference to take charge of the Sabbath-school interests within the bounds of the conference. And this form of organization has been retained to the present time.

Excellent statistical reports of the condition of the Sabbath schools in various churches in this conference in the years 1846 and 1847, prepared by Rev. David N. Coburn, are preserved on file.

It appears that in 1847, in 13 churches there were 282 Sabbath-school teachers, 2,352 scholars, and within the year 43 hopeful conversions among the scholars. In the Sabbath-school libraries there were 4,824 volumes. Four of the schools had teachers' meetings. Six took up collections for benevolent objects. Ten observed the Sabbath-school concert of prayer. There were eight juvenile benevolent societies connected with these schools, and four juvenile temperance societies. The report also embraced the record of seven maternal associations.

In 1847 the conference appointed a committee to examine question books and ascertain their particular excellences and defects, and their adaptation to different ages and circumstances. In 1848 they voted that the superintendents of Sabbath schools be constituent members of the conference.

On the second day of the meeting of the conference an hour and a half is devoted to the consideration of the general subject of Sabbath schools.

In 1850 the question was discussed, "How shall ministers influence young men so as to attach them to the institutions of the gospel?" This interest which the association has so long felt in Sabbath schools and in the young may well be cherished. It has been said that the true theory of the circulation of the blood, when discovered and promulgated by the distinguished Harvey, was not adopted by any physician who was over forty years of age; and sure we are that the history of our churches abundantly proves that youth, as the plastic period of life, is the seed-time, on the due improvement of which, under God, we must chiefly rely.

MORALITY.

This association has shown no favor to the Antinomian theory of the gospel dispensation. It has never regarded the covenant of grace as involving a release from the obligations of the law. It has never limited the preaching of the gospel to the promulgation of pardon through Jesus Christ. It never,

with papal impiety sold, nor with a degenerate Protestant pietism, such as Spener never conceived, granted indulgences. But leaving the giving of a bill of divorcement of a religious experience from a strict morality to the followers of Agricola, this association has felt the obligating power alike of the first and second table of the law, and has endeavored to enforce the precepts and example of our Lord as embracing piety toward God and morality in the relations of social life.

The subject of morals has come up before the association in several distinct forms as respects the Sabbath, — temperance, peace, and freedom.

THE SABBATH.

On the 2d of January, 1805, a request having been made by the Central Association in the county of Hampshire that this association should confer with their committee upon the subject of respectfully addressing the State Legislature to secure the passage of a law which may more effectually prevent travelling on the Sabbath, a committee was chosen, consisting of the three pastors in the town of Brookfield.

On the 5th of January, 1814, the association, at the request of the grand jury in the county of Hampshire, voted to petition the State Legislature to adopt some measure to prevent the increasing profanation of the Christian Sabbath.

In April of the same year, the following preamble and resolutions were adopted : —

"Whereas a reformation of morals is desirable and important ; and this object is to be effected under Providence by the exertions of individuals, and by none more than those of the ministers of the gospel, especially by avoiding every appearance of evil, and being an example to their flocks : and whereas, the practice of travelling upon the Sabbath for the purpose of exchanging pulpits, is wickedly perverted by many to justify this profanation of the Lord's day, and is the cause of stumbling to some :

"Resolved, Therefore, as the opinion of this association, that the before-mentioned practice is inconsistent with Christian circumspection and ministerial prudence, and ought to be avoided by the members of this body, excepting when dictated by a sense of duty.

"Also, Resolved, That in conformity with the above opinion, we, the members of Brookfield Association, will abstain from the above-mentioned practice in all cases not coming within the exception already described."

In a sketch of the state of religion in this association at the commencement of the present century, prepared by Dr. John Fiske, of New Braintree, at the close of the first half of the century, he states: "It is believed, as a general rule, the ministers of this association exchanged about one fourth or one third part of the time. . . . And it was the general practice to go and return on the same day at almost all distances within our circle."

We may add it is the prevalent custom at the present time (1857) to travel on the Sabbath when we make an exchange in an adjoining parish. Sometimes, when we go a greater distance for an exchange, to avoid a separation from our families an unnecessary length of time, we sometimes return in the evening following the Sabbath day. A frequent and prolonged absence from especially a young or feeble family is felt by many to be a greater evil than the giving of an occasion for the wicked perversion which may sometimes be made of our example. We are accountable for what we do, and for its legitimate influence, but not always for the *abuse* which the sons of Belial make of what we do.

At the conference in June, 1828, the subject of promoting the better observance of the Sabbath was duly considered, and the following resolutions were unanimously adopted:—

"*Resolved*, That the profanation of the Christian Sabbath is, in the view of this body, an evil threatening appalling consequences to the community.

"*Resolved*, That we regard the efforts of the present day to promote the better observance of the Sabbath with lively interest, and as deserving the special consideration of the churches.

"*Resolved*, That we feel it to be our duty, as ministers and Christians, to second the present movements of the friends of the Sabbath by a prompt and efficient co-operation.

"*Resolved*, That we who compose this meeting pledge ourselves to each other and to the Christian public, to refrain from all secular employments on the Sabbath; from all travelling on that day, except in cases of necessity and mercy; and that we will do all in our power to promote in our families and in the community the observance of the Sabbath according to the Scriptures."

In October, 1834, the association

Voted, that the members of this body prepare answers to the

following questions, and present them at the next meeting:—

First. What is the population of your parish?

Second. What is the number who attend meeting habitually?

Third. What number have you in your congregation in good weather?

Fourth. How many in your parish are unable to attend?

Fifth. How many able to attend habitually neglect?

In January, 1835, answers were given to these questions, showing that the majority of the people in the towns reported did not habitually attend public worship.

A committee was then appointed to prepare an address to the friends of Christ and religious order within the limits of the association, on the subject of attendance on public worship, this address to be submitted to the association and then to be published. No copy of that address appears on file.

At the conference in June, 1839, the subject of the desecration of the Sabbath was discussed, and it was —

“Resolved, That we instruct our delegates to the General Association of the Commonwealth to request that body respectfully to memorialize the proper authorities connected with the several railroads within our borders, that these improved facilities for travelling may not be made a means of sapping the very foundations of morals and the Christian religion, by promoting the desecration of the Sabbath.”

On the 5th of October, 1842, the association unanimously adopted a resolution, “That the members of this body, if it be not especially inconvenient, will preach upon the duty of observing the Sabbath to their respective congregations, some time the present month.” And we think it may be truly said that at the present time the sanctity of the Lord’s day is felt, and in a good measure regarded, by all the members of this association.

TEMPERANCE.

The first mention of the subject of temperance in the records of this body is found under the date of Sept. 29, 1813. Then, at the suggestion of the General Association of the State, the subject was taken up, and it was unanimously —

"*Voted*, That we, members of the Brookfield Association, in view of the prevailing sin of intemperance and its pernicious effects and its widely destructive influence in society, resolve that we will use no ardent spirit, unless we think it necessary for our health, and by our preaching, our example, our conversation, and our whole influence, will endeavor to prevent the excessive and needless use of it among the people of our respective charges."

Addresses on the subject of temperance were delivered by Dr. Snell and Rev. Mr. Wilder, before the conference, in 1829. The following year it was stated at the conference that the cause of temperance was advancing "as rapidly as its most ardent friends could anticipate."

In January, 1832, the association considered the subject of "Temperance in Churches."

In August, 1838, the association discussed the question, "Ought ministers of the gospel to go to the polls in order to assist in sustaining the law of the last Legislature, repealing the license laws?"

The affirmative opinion was unanimous.

In June, 1841, there was a free, animated, and highly interesting discussion on temperance, and the conference voted to request the brethren to associate themselves for effort, in such ways as they shall find best adapted to promote temperance in their respective places.

In August, 1842, the association voted to sustain the American Temperance Union, by a seasonable contribution to its funds, and took similar action also the following year.

In January, 1844, the duties of ministers upon the subject of temperance came up again for consideration.

At the commencement of the present century, according to the testimony of Dr. Fiske, "such arduous labors as ministers were called to endure at that time, especially on the Sabbath day, it was generally thought required the sustaining power of some comforting cordials, and of the best dinner of the week between meetings, which were always furnished without grudge or measure."

At the present time it would but faintly represent the position of this association to say that all its members are temperance men. There is probably not one who is not a teetotaler and an advocate of a prohibitory law.

As kindred to the general subject of temperance, the use of tobacco has received the attention of the association. It first came up for discussion Aug. 2, 1842, and was declared to be a great evil. At the meeting in August, 1854, Rev. Mr. Trask presented the subject of narcotics, and the association —

“Resolved, That we believe that the habitual use of tobacco is injurious to health, is inflicting severe evils upon church and State, that it is immoral in its tendencies, and that the time has come when we should use our influence against it in such ways as may seem to us most proper and effective.”

PEACE.

The subject of “War” was first presented in an address before the conference, in June, 1842, by Rev. G. C. Beckwith, and the association adopted unanimously the following resolutions: —

“I. That the gospel, rightly applied, will, and nothing else can, abolish war; that all Christians ought, in their respective spheres, to use their best endeavors for securing such an application of the gospel as shall put an end to this custom wherever Christianity prevails.

“II. That the pacific principles of the gospel, like all its other truths, ought to be inculcated by ministers, by pious parents, and all persons charged with the business of instruction.

“III. That we commend the cause of peace to the prayers and patronage of our churches, as an important auxiliary to the world’s salvation, and recommend especially the circulation of publications on this subject.”

On the 6th of January, 1847, Dr. Snell read an essay before the association, on the question, “Is all war inconsistent with Christianity?” supporting the negative as respects defensive war; and the members, generally approving of the sentiments expressed, requested a copy of the essay for publication.

This is all the action which the association has ever taken on the subject. There is prevailing at the present time among its members a sense of justice, a recognition of the right of self-defence, a belief in the rightful power of civil government over human life, a maintenance, in cases of wilful murder, of the propriety of the death penalty, and still there is cherished a strong conviction against the sanguinary custom of deciding issues by an appeal to arms, and a disposition to pray and labor for the hastening of that day when they shall learn war no more.

FREEDOM.

The first mention which is made of the subject of slavery in the records of the association is found under date of Oct. 4, 1837, when Rev. Mr. Stone was designated to prepare an essay exhibiting the Biblical view of that subject.

On the 17th of April, 1839, Rev. Mr. Woodbridge read an essay on the question, "To what extent are the precepts of the Pentateuch now in force?" The subjects of slavery and war were incidentally considered, and these institutions were represented as having been sanctioned by Divine legislation respecting them, and hence it was argued that the relation of master and slave, and war are not in themselves necessarily sinful, while yet the writer disclaimed all intention of defending the American or any other system of slavery, or the wars which men now wage. An interesting discussion ensued, which disclosed a diversity of opinion in the association, especially on the subject of slavery.

On the 7th of January, 1840, the question was discussed, "What is the duty of those pastors who do not sympathize with abolition agents, as to inviting them to preach on the Sabbath?" and it was the general opinion that the fact that a minister is an abolition agent ought not to shut him out of our pulpits, but that the question should be determined by the character which an agent sustains and the course which he pursues.

On the 5th of August, 1840, we find the record, "The subject of slavery came up in a desultory and somewhat personal and piquant discussion, which closed, however, without harm."

April 20, 1841, Rev. Mr. Fay read an essay on the question, "Is it right to aid a slave who has escaped from his master, in going to a land of freedom?" and maintained the affirmative, and the association generally coincided with this view. At the conference in 1843, a Deacon Dodge, of Salem, addressed the meeting respecting church action on the subject of slavery, and proposing to visit the churches he was commended by different members of the conference.

On the 23d of April, 1845, the association, in reponse to a communication received from the Worcester Central Associa-

tion, adopted, by a vote of twelve to three, the resolution, "That it is in our opinion expedient for the General Association of Massachusetts to address the General Assembly of the Presbyterian Church on the subject of slavery as existing within their bounds."

Oct. 8, 1845, the question whether it is right in any case to receive a slave-holder into a Christian church was decided in the affirmative by a vote of eleven to two.

April 21, 1847, the association having been addressed by Rev. Joshua Leavitt on the duty of giving the Bible to slaves, through the medium of the American Bible Society, adopted unanimously, and ordered to be printed the following preamble and resolution:—

"Whereas, The Word of God was given by Divine authority for all men, and all, including the slaves of our country, are entitled to receive it:

"Resolved, That we are ready to co-operate with the American Bible Society in furnishing the Bible for the slaves, as the providence of God shall open the door."

At the meeting of the conference in June, 1854, the following resolutions were adopted:—

"In view of the present critical aspects of the cause of freedom in our country,—

"Resolved, That we deem it the duty of the ministry and the church in their varied relations to take an open, an unequivocal position in favor of universal liberty as one article in 'the faith once delivered to the saints.'

"Resolved, That we will co-operate in an unceasing agitation of the subject of slavery until the infamous Fugitive Slave Law is repealed and freedom regains that nationality of which it has been ignominiously despoiled.

"Resolved, That the cause of the slave should enlist the sympathies and energies of the church militant until a jubilee shall be proclaimed throughout all lands.

"Resolved, That the American Tract Society should regard the earnest desire expressed last year by the Massachusetts General Association, in respect to publications on the subject of slavery, ere it can claim our sympathy and support.

"Resolved, That our delegates to the Massachusetts General Association be instructed to use their influence to have such men sent as delegates to the Old and New School Presbyterian General Assemblies as will be true representatives of the anti-slavery sentiment of Massachusetts, and to have those delegates instructed to speak out manfully on the great question of slavery, or if not allowed so to speak, to withdraw from those ecclesiastical bodies."

Thus the anti-slavery character of the association has been gradually developed and has now attained to a standard highly creditable to its members.

On the 7th of January, 1846, the association expressed their disapproval of *secret societies*. On questions of morals we hesitate not to take a stand, feeling that they are appropriately within the sphere of ministerial duty. Nor can we regard it any less than a device of Satan when politicians combine a great moral subject with their party schemes and then forbid the ministers of God to discuss that subject or make an application to it of the principles of the gospel. While we would not depart from our appropriate sphere as teachers of pure religion and a strict morality, we can never consent that the Devil should evade us by making politics a city of refuge, to which he may flee and claim exemption from our interference or power. Neither the old nor the new dispensation provides such accommodations for the enemy of all righteousness. Nor do we fear discussion, for we adopt the Scriptural motto, "First pure, then peaceable."

BENEVOLENT ORGANIZATIONS.

This association and the churches identified with it have engaged nobly in the missionary enterprises of our day.

As early as January, 1803, a communication was received from Dr. Lyman suggesting that this association unite with the Hampshire Missionary Society, and an answer was returned that this association thought it more expedient to attempt the formation of a missionary society in Worcester County.

At the meeting of this association April 30, 1806, about seven years after the organization in Boston of the Massachusetts Missionary Society, and more than four years before the A. B. C. F. M. was instituted, it was voted that we will make the attempt to form a missionary society in the county of Worcester, and that the moderator communicate to the several associations in the county our resolution, inviting them to unite with us in the scheme. Rev. Messrs. Ward, Pope, and Crosby were appointed a committee to meet at

Rutland on the second Wednesday of the September following to attend, with committees from other associations, to the subject.

This committee reported that the convention of committees from a number of associations in Worcester County thought it expedient to make the attempt to form a missionary society.

A convention was consequently called to meet at Lancaster in the fall of 1807, for the organization of the missionary society.

As Rev. Messrs. Ward and Pope excused themselves from attending, Rev. Messrs. Snell and Stone were appointed in their stead at a meeting on the 29th of April, 1807.

This proposed missionary society was organized at Lancaster, but although there was at that time no separating line between Orthodox and Unitarian divines, still this missionary society was thrown, by an influence from other parts of the county, into the hands of individuals who were in fact Unitarians. Consequently this association, although it had given origin to that society, did not continue to co-operate with it for a longer period than some two years.

Foiled in this benevolent enterprise, the Brookfield Association did not attempt any other organized missionary operation for some fifteen years. During this period the churches in their isolated capacity labored or contributed for objects of charity. Thus, in 1812, Dr. Snell preached a sermon to his own people on temperance, in which he urged them to reduce the amount of ardent spirit which they were accustomed to drink, and from what they might thus save, pecuniarily, make a contribution to foreign missions, agreeing to save in this way, for this object, three dollars from his own expenses.

On the 7th of January, 1824, the association —

“Resolved, That they cordially approve of the efforts made by the American Board of Commissioners of Foreign Missions through their agent, Mr. Samuel A. Worcester, to organize associations in towns and parishes within their limits, with a view to form one or more societies auxiliary to the A. B. C. F. M.”

They voted also that they would do all that they consistently could to form such associations.

Members of these several missionary associations assembled

at Brookfield West Parish, on the 28th of October, 1824, and organized "The Auxiliary Foreign Mission Society of the Brookfield Association."

Rev. Dr. Snell preached a sermon at the first meeting of the society, and Rev. Alvan Bond preached at the fourth annual meeting, and both discourses were published. Dr. Fiske, of New Braintree, was president of the society for the first twenty years of its existence, and Rev. Mr. Stone was secretary the first eleven years.

This society has been sustained to the present time, and has always been in a vigorous condition. Its annual meeting is held on the Tuesday following the third Monday in October. It now embraces a gentlemen's association and a ladies' association in almost every parish connected with the Brookfield Conference, and in some parishes also a juvenile association. Within the thirty-three years of its existence it has contributed for the sending of the gospel to the heathen world, \$82,544.34.

The names of the contributors and the amount given by each individual are published in the annual report ; to this measure objections have been raised from time to time, but the vast majority have ever been ready to sustain it. Our contributions to this object may thus have been augmented by the appeal which is made to the spirit of emulation. In some instances, through an abuse of this custom, the spirit of ambition and of pride may have been fostered. Still if, in our benevolent operations, we would shut out all opportunity for the entrance of these unholy motives, we must always take contributions instead of subscriptions, and indeed these contributions must be made in the darkness, so that no one will know who are the contributors.

Unsanctified human nature in its useful acts is always, to some extent, prompted by selfishness in some of its forms ; yet He who causeth the wrath of man to praise Him, does not preclude all possible occasions of the exercise of a carnal disposition.

An incidental advantage of great practical moment has resulted from our custom, for by a minute comparison of the records from year to year, we may learn the progress which is made in the cause of benevolence, and the general principles

which control men in their charitable contributions,—all which is abundantly illustrated in the mission report for the year 1852.

By printing the names of contributors and the amount subscribed by each, even to the benefactions of a little child, we have given prominence to the primary sources from which our benevolent operations derive their power; we have guarded and cherished the little fibrous roots on which the stately tree is dependent for its nourishment.

There is nothing which a perverse mind may not pervert, and it is only the heaven-born spirit which can practically illustrate what that meaneth when we are told, "Let not thy left hand know what thy right hand doeth," and at the same time the precept also, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Massachusetts Missionary Society, organized on the 28th of May, 1799, was regarded as limited in its operations, by the terms of its charter, to the heathen or the destitute "in remote parts of our country," and the American Board, instituted June 27, 1810, had special reference to the foreign field. Although occasionally a minister was sent to labor in destitute regions in Vermont, yet there was no regular provision made for the destitute at home. As the study of astronomy engaged the attention of philosophers long before geology was conceived of as a science, so Christians devoted themselves to the spread of the gospel in heathen lands before the real idea of home missions was ever developed.

To meet the wants of our own State, "The Domestic Missionary Society of Massachusetts proper" was organized at the meeting of the Massachusetts General Association, June 28, 1818.

At a meeting of the Brookfield Association, June 15, 1825, a committee was appointed to consider the expediency of organizing themselves into a domestic missionary society, auxiliary to the Domestic Missionary Society of Massachusetts, and, if judged expedient, to draft a constitution. This committee reported on the 5th of October, 1825, and the society

was organized at that time. In the constitution it was provided that the money collected should be forwarded "to the executive committee of the Domestic Missionary Society for the western district, with such instructions for the relief of particular churches in our own vicinity as the society may think proper to give."

The amount of the collection made at the annual meeting of this society in June, 1826, was thirty dollars, and it was voted "that the executive committee of the Massachusetts Domestic Missionary Society be requested to appropriate the above sum for the assistance of the church in Holland." The Massachusetts Missionary Society and The Domestic Missionary Society of Massachusetts proper were united under one charter, July 11, 1827. This consolidation of resources and of power was hastened by the pressing wants of evangelical churches which had been driven from their houses of worship by unevangelical parishes. The same cause operated to turn the attention of this association especially to the wants of feeble churches within their own bounds. Thus on the 2d of October, 1827, they unanimously adopted the following resolutions:—

"*First.* That this association employ an evangelist to labor in this vicinity for the purpose of aiding feeble churches, and assisting in revivals of religion, to be under the direction of the association.

"*Second.* That a committee . . . be appointed to direct the labors of this evangelist, and to present a plan . . . for his support."

In accordance with the report of this committee the association, on the 2d of January, 1828, organized a "Society for Mutual Assistance of the Churches, and for Domestic Missionary Purposes." This new society took the place of the Domestic Missionary Society, which had been organized some three years previous, and had more special reference to sustaining the churches in this association from the invasions of error. At the first meeting of this society, they voted to provide for the supply of preaching in the Evangelical Congregational Society in Barre, one half of the time at six dollars a Sabbath, from the time Mr. Sanford Lutton commenced preaching there till the 1st of May, 1828.

At the second meeting, June 10, 1828, the society appro-

prorated eighteen dollars to the First Calvinistic Society in Hardwick, and authorized their prudential committee to assist feeble churches in their immediate vicinity. In June, 1829, the constitution was so modified as to establish a connection between this society and the Massachusetts Missionary Society. In April, 1836, the association expressed its interest in and sympathy for the feeble church in Dana. In June, 1842, the Society for Mutual Assistance voted to supply the pulpit of the Evangelical Congregational Church in Brookfield, six weeks, on account of the sickness of their pastor. In 1845 they appropriated \$150.00 to the church in Charlton, and considered, also, the growing importance and the spiritual wants of the town of Palmer. The record of its various appropriations from time to time is found in its annual reports, which were published for thirteen years.

It met a pressing exigency, and was the means of saving some of our churches from extinction. The feeble churches were given to understand that the orthodox Christians in these various towns were ready to make the sustaining of evangelical preaching a common cause, in which they would all unite and make sacrifices. Thus, if a society or parish voted to employ an unevangelical preacher, though the church was weak, its members felt that they had something on which they could rely for support in their defence of the true faith; and shaking off the dust of their feet as a testimony against those who had disregarded their conscientious convictions, and in some instances despoiled them of their property, they made their situation known to their sister churches and received aid from this society for mutual assistance. And they exist to-day as monuments of God's grace, and as the trophies of a Christian sympathy and an enlarged benevolence. Yea, they have been prospered, and have lived in almost every instance to see those parishes which received not the truth, as it is in Christ, dwindle into comparative insignificance!

In April, 1848, all special exigency as to the wants of feeble churches in this vicinity having passed, the association recommended these churches to apply for aid to the Massachusetts Home Missionary Society, rather than the Society for Mutual Assistance, and since that time these churches have received

their missionary aid from the State Society. Still the Society for Mutual Assistance, although it has done little more for the last few years than receive funds and forward them to the State Society, is felt to be an important instrumentality as a means of security should exigencies arise in the future, and also as a guaranty to our feeble churches, should the Massachusetts Home Missionary Society, in its zeal for frontier settlements, prove untrue to the old waste places.

At the meeting in June, 1856, with the conviction that the pastors of our feeble churches did not have a suitable support, it was voted "that the executive committee of the Society for Mutual Assistance of Churches be authorized and instructed to collect \$100.00, to be given to Rev. Mr. Keep of Dana, for the ensuing year; and \$50.00, to be given to Rev. Mr. Wood, should he remain at Holland during this year, on condition that these donations to these ministers personally shall not be considered as any part of their salary, nor diminish in any way their receipts from their respective parishes, or from the Massachusetts Home Missionary Society."

Thus we watch over our home interests still, and make common cause with our brethren who are struggling in the midst of sacrifices and embarrassments, bearing one another's burdens and so fulfilling the law of Christ.

BIBLE SOCIETIES.

On the 27th of February, 1782, a letter was communicated from the Northern Association in the county of Hampshire requesting the joint concurrence of the Brookfield Association with them in measures to obtain an impression of the Holy Bible. The proposal was agreed to, and also communicated to the East and North Associations in this county. This concurrence indicates a difficulty in obtaining copies of the Scriptures, which we, in this day of Bible societies, can in no way appreciate.

The first record in respect to direct efforts for the circulation of the sacred Scriptures is found under date of Jan. 5, 1826. A communication was then received from the Harmony Association in respect to a county Bible society. This resulted in the appointment of a committee, which met in convention

committees from the Harmony, the Worcester Central, and the Worcester North Associations, at Worcester, April 17, 1826. This convention adopted resolutions in favor of the American Bible Society, and of the society then existing in Worcester County; and this association approved of their action at the meeting in May.

Oct. 1, 1828, this association appointed a committee to draft a constitution for Bible societies in connection with Sabbath schools, and voted to send delegates to the several orthodox associations in Worcester County to incite their co-operation in the plan of forming such Bible societies, and that each member of the association take measures to ascertain the wants of his people with respect to Bibles. Oct. 24, 1828, the association received and accepted a draft of a constitution for a Sabbath School Bible Society, ordered it printed and circulated among the churches.

Oct. 14, 1829, the association adopted a resolution in which they use the following language:—

“It is our indispensable duty immediately to take measures to aid the American Bible Society in their special effort to ‘supply every destitute family in the United States within two years.’

“*Resolved*, That measures be taken to ascertain the number of families destitute of the Scriptures within the limits of this association, and if possible to supply them before our next meeting.”

Action of the same spirit was taken the following year.

Jan. 9, 1839, a communication was received from the Worcester County Bible Society, proposing to raise \$2,000 in the county, and apportioning the proper sum to be raised by each of our associations and the other denominations. The amount assessed to the Brookfield Association was \$350.00. The Methodists in the county were assessed \$150.00 and the “Restorationers” \$50.00. This association voted at once to raise the amount apportioned to them.

On the 8th of August, 1843, this association organized a Bible Society, which holds its annual meeting in October, in connection with the meeting of the Auxiliary Foreign Missionary Society, and the amount of its receipts last year was \$460.15; there was also a legacy from a member of one of our churches to the same cause within the year of \$574.80. The

receipts of this Auxiliary Bible Society for the last twelve years have been \$6,011.32. It is now in a prosperous condition, and serves not only as a channel through which our benefactions flow, but also a means of increasing our interest and zeal in this holy enterprise.

There was an Auxiliary Education Society formed, which held its first annual meeting on the 22d of October, 1839. The reports of its treasurer were printed in connection with the report of the Auxiliary Foreign Mission Society for the years 1839, 1840, 1841, 1842, and 1849, but no trace of such a society appears since 1849. Its receipts, as indicated by the five printed reports, were \$1,750.54.

These comprise all the benevolent societies, which, so far as is known, were ever sustained within the bounds of this association, but the churches aid other objects of charity in some good measure according to their opportunities and ability.

Thus the conference, in their organized capacity, espoused the cause of the Tract Society as early as 1834; and in January, 1837, the association agreed to adopt a system in respect to the time of making charitable efforts, devoting January and February to the Bible cause, March and April to the Education Society and the Sabbath School Society, September and October to Foreign Missions, and November and December to the Tract Society, and this was three years before the Massachusetts General Association recommended a plan for systematic contributions.

The contributions of the churches connected with this association, so far as can be ascertained from printed reports to which access has been gained, have been as follows:—

To the A. B. C. F. M.	\$82,544 34
“ Society for Mutual Assistance or directly to Mass. or Am. H. M. S.	16,728 33
“ Bible Society	6,011 32
“ American Missionary Association	4,945 76
“ Tract Society	1,200 07
“ Education Society	2,019 39
“ Society for College and Theological Education	614 66
To Colleges direct	785 00
“ Female Education at the West.	415 75

To Sabbath School Society	\$547 59
" Seamen	938 50
" American and Foreign Church Union	835 42
" Anti-slavery	1,792 43
" American Colonization Society	355 50
" Building Meeting-houses	1,454 75
" Peace Society	257 50
" Congregational Board of Publication	96 88
" The Jews	89 89
" Feeble neighboring Churches	366 50
" Miscellaneous	1,306 39
" Boxes of Clothing	3,155 04
Total	\$126,461 01

No very full account of the contributions to the entire range of benevolent objects has been published until within a few years.

There has been a steady advance made from year to year, and the entire benevolent contributions of the association for the year ending Oct. 21, 1856, were \$12,989.50, which is more than one tenth of the reported contributions for the entire century.

The heathen world is still spread out before us. Alas! there are heathen in our own land, and the momentous work before us would dishearten us did we not put our trust in God. The treasures of the earth are His, and He will take possession of them in due time. We need to feel that what is committed to us is only a trust, and that the divine injunction is, "Occupy till I come." Happy will it be for us if we enter fully into the self-denying spirit of our Lord and Master, for it is only they who serve with Him here who can reign with Him hereafter.

THE CHARACTER OF THE ASSOCIATION.

This has already been developed in a measure in considering their action on *Ecclesiastical Order*, their interest in the *Cause of Education*, their position on questions of *Morality*, and their *Benevolent Organizations*. But there are other elements of character which it will be of interest to consider, particularly the *social*, the *theological*, and the *religious*.

The association has ever cherished a kind and fraternal spirit. As early as November, 1782, we find it recorded that

they appointed their next meeting at Hardwick, on account of the infirm state of the pastor of that church, and in June of the following year they proposed to assist Rev. Mr. Cutter, of Greenwich, who was "taken off from his labors by bodily infirmity." In January, 1829, they passed the resolution:—

"That this body highly approve of frequent meetings in our respective churches for devotional purposes, and that we feel ourselves under obligations to assist each other, by an interchange of labor, in sustaining such meetings."

Whenever any member of the association has been removed by death, resolutions, expressive of deep sympathy with the afflicted, have been adopted and kind offices have been performed. The reverence which has been felt for old age is illustrated in a vote passed September 17, 1817, to the effect that it should be a standing rule that a moderator shall be chosen annually by ballot, and that when the moderator shall be absent at any meeting, one shall be chosen in his place. This rule, however, is "not to extend to the exclusion from that office of our reverend fathers, Ward and Pope." That a standing rule should be suspended thus, in deference to old age, shows how sensitive a regard was paid to the Mosaic precept, "Thou shalt rise up before the hoary head, and honor the face of the old man."

As to the *theological character* of this association, there has been a prevailing sound orthodox sentiment combined with a good degree of liberality.

January 5, 1803, the following Articles of Faith were unanimously adopted, and individuals on joining the association, from that time to the present, have been required to sign them.

"1. We believe in the being of a God, and in the truth and inspiration of the holy Scriptures.

"2. We believe in the real Deity of Jesus Christ.

"3. We believe in the Divinity of the Holy Ghost, consequently that there is a sacred distinction of persons in the Godhead, viz., Father, Son, and Holy Spirit, that these three are one God.

"4. We believe in an universal, overruling, and controlling providence.

"5. We believe in the universal depravity of the human heart, in the necessity of regeneration to qualify for the kingdom of God, and that regeneration is effected in the heart by the special influences of the Holy Spirit.

"6. We believe in the final perseverance of the saints.

"7. We believe in the sufficiency of the atonement of the Saviour, and that in consequence of which the Holy Spirit operates effectually on the hearts of them that believe.

"8. We believe in a general resurrection and final judgment, when the wicked shall go away into everlasting punishment, and the righteous into life eternal.

"And with regard to practice, we consider ourselves under obligations to exercise candor and benevolence one towards another, and to endeavor to promote the peace, order, and usefulness of the association; and that we as a body maintain a becoming dignity in the view of our people and of the world."

It is a remarkable fact that this creed, which is peculiarly explicit with reference to the nature of Christ, was adopted about twelve years before the open separation between the Orthodox and the Unitarians. Its adoption at that time, as well as its distinctive character, indicates an appreciation on the part of this association of the true condition of things at that period, if not an anticipation of events which soon followed.

Dr. Fiske, in his sketch, to which we have more than once referred, states that at the commencement of this century, —

"There were really two classes of ministers as to theological doctrines and the methods which the gospel reveals, whereby sinners are to obtain an interest in Christ, although no division had taken place, nor had it entered into any one's heart to conceive of it. There was then no Unitarianism in this body, though there is reason to believe that the character of Christ was not so frequently brought into view in preaching, nor so prominently exhibited as now, but Arminianism was somewhat prevalent. While some of the older ministers were, according to our present views, sound in the faith, while they preached the doctrines of grace with consistency and as men in earnest, others had become comparatively lax in their sentiments and were disposed to avoid in their preaching what they esteemed *doubtful points*, and things which would not be understood, and would not be received by the people. There were great objections to metaphysical subtleties in the pulpit. There were strong prejudices against Hopkinsianism, and under this name were included not a few of the truths which all the members of this association will unite in asserting are clearly inculcated by Paul and other men who were moved by the Holy Ghost to speak the truth as it is in Jesus. Those who had more recently entered the ministry, and united with this body, were still more decided than the fathers as to the system of doctrines which they embraced, and the inculcation of them in their public discourses. It may be said, it is believed without being uncharitable, that the character of the preaching by numbers of the ministers of this association fifty years ago

was defective as to doctrine and pungency. Many things which ought to have been said were omitted, or so slightly touched upon that they made very little impression on the minds of the hearers. That falling away from the truth, which afterwards developed itself in this Commonwealth in so lamentable a manner, was now in progress, and the Brookfield Association did not wholly escape, although it was mercifully preserved in comparison with many others."

This testimony of Dr. Fiske as to the orthodoxy of the younger portion of the association at the commencement of the present century, shows that it is not always unsafe to be under the lead of young men. The more orthodox portion of the association exerted a prevailing influence, as is seen in the character of the creed adopted in 1803; also in the fact that the pastor of the church in Brimfield from 1798 to 1803, who was peculiarly unsound, was never received into fellowship by this association.

On the 11th of June, 1823, the association took decided action as to their duty, —

"To counteract the efforts which were made to disseminate error," "by procuring the publication and distribution of such tracts as may expose and refute prevalent errors, and by exhibiting in their preaching distinct, views, more particularly of truths which are misrepresented and opposed with the evidence from Scripture by which they are supported, and the connection which they hold in the great system of revealed truths."

On the 7th of January, 1829, a communication having been received from the church in Oakham, stating that the town had chosen a committee to supply the pulpit, which committee was not in sympathy with the church, and which had agreed to hire a Unitarian more than half of the time, and that the church had unanimously withdrawn from the meeting-house and held religious service elsewhere, and asking counsel and prayer of the association, it was voted by this association, —

"That we cordially approve of the course pursued by the church in Oakham, situated as they were, in maintaining separate worship and supporting preaching of the gospel. That in our opinion they ought to continue to pursue the same course; and unless they shall receive assurances from the town that the pulpit shall hereafter be supplied with orthodox preaching only, the interests of religion and their own safety require that they should organize as a religious society, and proceed to the settlement of a minister as soon as practicable."

simply because the law of the State required them to pay taxes for the support of the gospel in some form, and they wished to avoid giving any support to the churches already established. Thus Dr. Fiske testifies as to the beginning of the century : —

“ Then every person, with the exception of a few obstinate Baptists, and here and there a man who had emigrated from Rhode Island, all of whom were looked upon as pestilent fellows, paid a tax in proportion to what we possessed, for the support of the ministers of our order.”

At a later period this association certainly cherished a maganimous spirit and a generous liberality towards other evangelical denominations. Thus in June, 1835, the question was raised whether it would be a departure from the spirit of the Society for Mutual Assistance of the churches to render aid to a feeble Baptist church within our limits, and an appropriation of one hundred dollars a year was made for some time to the Baptist Church in East Brookfield. And some, if not all, of the Methodist churches within our bounds are now sustained, in no small measure, by contributions from churches connected with this association. Thus, at the present time, surely, we furnish an illustration of that charity which “ doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.”

As to the *religious* or devotional character of the association, there is evidence of a generally prevailing excellent spirit. The preamble and articles of agreement, in the subscription of which this association was originally organized, indicate a devout frame of mind. On the 28th of February, 1776, the members of the association conversed together and drew up an agreement concerning supplying Col. Larned's regiment at Roxbury as chaplains for the present year, and “ consulted together concerning the present gloomy state of affairs in New England, both civil and moral. — Agreed to appoint a lecture, or season for special worship, in each of our parishes, and to assist one another in carrying on the work.” Here is a delightful illustration of the spirit of '76. The principles of liberty which then prevailed are not to be imputed to a French or infidel origin. They were baptized in tears and prayers. The

declarations of our fathers, though they be called "glittering generalities," have yet the hue and the ring of the true metal, and it is only to our disgrace that any in our day would have that bright gold tarnished.

On the 22d of May, 1776, the original articles of this association were signed anew, with this preamble:—

"We whose names are underwritten, having revised and considered our original articles of agreement, and being desirous of having them more deeply impressed on our minds, in order to direct, influence, and quicken our conduct, do hereunto set our hands."

This association held a meeting at Sturbridge, July 3, 1776, the very day before the declaration of our independence at Philadelphia, and Rev. Mr. Ward preached from these appropriate words, found in Is. xxvi, 9: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Rev. Messrs. Jones and Fiske led in prayer. And who can tell how much the success of our fathers in their struggle for freedom was dependent upon such preaching and such prayers?

On the 27th of February, 1782, about nine months before the provisional articles of peace between our government and Great Britain were signed at Paris, the members of this association agreed to have frequent lectures for the revival and promotion of religion, and to assist one another in carrying them on. Without such remedial agencies the moral desolations of a seven years' war had proved more fatal to us than the oppression of our unnatural mother.

As illustrating how great an event the calling of a pastor seemed to our fathers, as well as setting forth the character of the association at that period, we have the record that, Aug. 30, 1786, the "association convened at Western, now Warren, by the desire of the people. Observed it as a day of prayer, previous to giving Mr. Green a call."

On the 29th of April, 1795, "It was proposed to unite in a general concert for extraordinary prayer for the revival of religion. The plan was cordially approved, and the association engaged to use their influence to forward its design." From

this time on, for about twenty-five years, the time of the great apostasy in the churches of Massachusetts, this association evidently declined in its piety.

At the commencement of this century, Dr. Fiske testifies :—

“In the records of the association, we find no seasons of prayer for the Spirit to be poured upon the churches spoken of, nothing said in respect to the state of religion, no measures suggested for its revival. None of the questions proposed for discussion, or texts of Scripture appointed to be written upon, appear to have any special relation to the spiritual condition of the people, or to aim at the conversion of sinners or the edification of believers. There was too much formalism in the whole matter. The ministers of that day were not to endure the labors which have since been expected from their successors in office in the multiplied meetings and visitations which have accompanied or grown out of revivals of religion, and the measures adopted to produce them.”

Such is the testimony of one who was at that time a pastor in the midst of this association.

It was within this period, on the 16th of May, 1822, that a member of this association was expelled for intemperate habits. Only one other member of the association ever so far degraded his position as to be cut off from membership.

In a report on existing evils, presented June 11, 1823, by Rev. Messrs. Snell, Stone, and Vaill, it is stated that—

“There was an increasing disposition to confound the church with the world, efforts being made in the settlement of ministers to prevent the church from acting as a distinct and religious body, in many cases the church not being consulted even as to the choice of a pastor.”

This disregard of the rights of the church was stimulated and rendered potent by the decision of the Supreme Court of Massachusetts, in March, 1821, establishing the principle that those members of the church who act with the majority of the parish are the church, and have a right to the funds,—a decision about as just toward the churches as is a noted dictum from the Supreme Court of the nation toward the colored population of our land. Churches as such were not admitted to have any rights which unevangelical parishes, or judges even, were bound to respect. The committee of the association also state that—

“Some ecclesiastical councils, against the earnest request of the church, proceeded to ordain ministers over the people, as though there were no church, distinct from the world; and some ministers even gave a general

invitation to the whole assembly to partake of the sacramental elements, as if the church and the world were all one."

Another evil mentioned was uncommon efforts to subvert the Christian faith, a flood of heretical books and tracts being gratuitously circulated.

And yet another evil was a strong propensity to make innovations and produce separations in churches and societies.

Dr. Fiske writes, "The American Revolution did much to corrupt the public mind and the morals of the people, but French infidelity had done more."

This dark period was the birth-time of Unitarianism in Massachusetts.

But gradually there came up a reaction. God did not forsake his people utterly, but by the reviving influences of his Spirit he quickened the church and the ministry to new life.

As early as January 8, 1818, it was voted that —

"At each meeting of the association a season shall be set apart for prayer, for the outpourings of the Spirit upon us and our people, and that at the meeting in April or June a narrative shall be given of the state of the churches within our limits."

On the 12th of September, 1821, the association unanimously adopted the following preamble and resolution:—

"The Brookfield Association, contemplating with deep humiliation that God has been pleased to withdraw the light of His countenance and the influences of His Spirit from His churches and people in this vicinity as a token of displeasure, because of their unfaithfulness, and believing it to be their duty to confess their sins, and supplicate pardon and mercy, do recommend that the first Thursday of October be set apart by the churches in their connection, as a day of fasting and prayer that God would again cause His face to shine upon them, and pour out His blessed Spirit and revive the work of His grace."

The meeting of the association, September 17, 1823, is represented as a very interesting and solemn season. The inquiries which engaged the attention of the members were, "What are the causes of the present low state of religion in our societies? Can we do anything more than we are now doing, and if anything, *what*, to counteract these causes?"

In January, 1826, the association arranged that at their meeting in June they would hold a church conference, in which

a statement shall be made of the particular state of our churches, and a free conversation be held on the subject of Christian duty.

April 18, 1827, the association adopted a "plan for the annual visitation of the churches, for the purpose of uniting the hearts of different churches and ministers in the cause of our common Lord, and in stirring up the minds both of Christians and ministers to a more zealous and faithful discharge of duty." It was in October of this year that the association voted to employ an evangelist to aid feeble churches and assist in revivals of religion.

April 20, 1831, we find the record, "Discussed the subject of *protracted meetings*, and were happily united in favor of such meetings."

One year afterwards the association discussed the same subject again, and were united in opinion that "under certain circumstances it is expedient to repeat such meetings, and that we will consider ourselves pledged to assist each other in sustaining them." God blessed the use of means. At the conference in June, 1832, from the narratives of the state of religion it appeared that in most of the churches God had revived His work, and some hundreds had been hopefully converted to Christ.

Jan. 1, 1834, the association were united in setting apart a day for special prayer.

From that time to this, God's banner over this association has been love. The last third of the century has been a season of prosperity. There have, indeed, been alternate seasons of declension and of revival, still our churches have been gaining strength, and the ministry have, in good measure, magnified their office.

C. C.

THE MOUNTAIN ASSOCIATION, MASSACHUSETTS.

FORMERLY there existed in Western Massachusetts an organization of ministers known as the Mountain Association. It formed a constituent part of the General Association of Congregational Ministers of the Commonwealth. Its history may be briefly told, and as it illustrates some of the views and practices of the fathers in the ministry, it may not be entirely useless to the present generation.

The record of this body commences thus:—

"The reverend ministers from a part of the county of Hampshire and a part of the county of Berkshire, in the State of Massachusetts, having obtained leave of their respective associations, and by letters missive from the Rev. Timothy Allen of Chesterfield, met at his house some time in March, 1790." The object of the meeting was "to discuss the expediency of forming themselves into an Ecclesiastical Consistory." There were present:—

Rev. Timothy Allen, of Chesterfield.

" Aaron Bascom, of Chester.

" Stephen Tracy, of Norwich.

" Samuel Whitman, of Goshen.

" Josiah Spalding, of Worthington.

" John Leland, of Partridgefield.

After full and free discussion of the subject the meeting was adjourned to June 30, 1790, to be held at Goshen.

At the adjourned meeting, "after suitable debate and consultation, unanimously agreed to form into an Ecclesiastical Consistory by the style of the Mountain Presbytery." The record does not show why this name was taken, since all the members were Congregationalists and pastors of Congregational churches. But tradition says that their choice of a name was decided by the fact that "presbytery" is a Scriptural term and "association" is not. In form and practice it was truly a Congregational Association, but it continued to be known by its original name until 1803, when it was "*Voted*, that in future this body be known by the name of the Mountain Association of the

counties of Hampshire and Berkshire." Hampshire County at that time extended across the State from north to south.

In 1791 Rev. Wm. Gay Ballantine of Washington, Rev. James Briggs of Cummington, Rev. Joseph Badger of Blandford, were admitted as members.

Two years later Rev. Moses Hallock of Plainfield, and Rev. Jonathan Nash of Middlefield, were received. This covered the whole territory subsequently occupied by that body, unless Savoy was for a brief time included. Partridgefield was afterwards divided into Peru and Hinsdale.

Lay preaching does not appear to have been as popular then as it is at the present day. In 1791 "Henry Badger appeared before the Presbytery, and made his confession for attempting to act as a public preacher of the gospel without the usual license or recommendation from an ecclesiastical body or authority."

The Presbytery then proceeded to examine him for license, but it appears that he did not secure their approbation. The record does not show wherein he was found wanting. It was their practice to examine candidates in "the learned languages, arts and sciences, natural and revealed religion, acquired and experimental knowledge in the material parts of divinity, and views in preaching the gospel." It appears to have made no difference in this respect whether or not the candidate had a college diploma. In 1792 it was voted, after mature deliberation, to admit one lay delegate from each church to sit with them, but it does not appear that the churches very highly prized this privilege. The record does not show that they were ever thus represented more than once. At that meeting it was "*voted*, that the delegates from the churches shall convene with their pastors, and sit with the Presbytery, only when requested in writing by the clerk of the Presbytery." It does not appear that they were ever thus called. It was also decided that "the Presbytery might sit as an ecclesiastical council in matters of difficulty referred to them by their respective churches, subject to an appeal to an ecclesiastical mutual council." Also "that there be a standing annual committee of pastors and delegates, chosen from the Presbytery, subject to be called only by the churches, to assist them in matters of

difficulty, when they shall not think it necessary to call the whole of the Presbytery."

At different times the subject of forming a consociation, or standing council, somewhat after the manner of Connecticut, was discussed, but it does not appear to have been done.

Firmly established in the doctrines of grace, as set forth in the Westminster Confession and Catechism, they regarded with entire disapprobation every departure therefrom.

In 1798 Ebenezer Paine, a licentiate of this body, was charged with holding the doctrine of universal salvation. After careful investigation, and full proof of the charge, they promptly revoked his license, and directed a committee to "publish the same in some public paper, with the reason for it."

In 1807, when the Unitarian controversy was beginning to be developed, this body decided that "It is not consistent with the honor of Jesus Christ, and a faithful regard to the doctrines of the gospel and the souls of men, to introduce a man into the ministry who does not believe the essential divinity of Christ, and the entire depravity of unregenerate men, and the special grace of God in renewing the heart, and personal election, and the certain perseverance of all believers." This association thus early expressed decidedly and unanimously their opinion on a subject which was so soon to agitate the churches of the commonwealth.

The subject of Christian missions early enlisted the attention of this body. In 1798 Rev. Mr. Badger, of Blandford, was sent out on a mission for three months, in the counties of Chenango and Tioga, in the State of New York, that then being the West, the other members supplying his pulpit in his absence. At a later date Rev. Mr. Bascom, of Chester, was sent on a similar mission to Berkshire County, Mass., and Columbia County, in New York, his pulpit being supplied by the brethren in the association.

The propriety and expediency of ordaining men as evangelists, and that, too, by purely clerical bodies, without consulting the churches or calling for delegates from them, does not appear to have been discussed, or even questioned by them. Hence, they repeatedly proceeded to set apart men to the work

of the ministry, by the laying on of hands. This practice continued with greater or less frequency until near the time of the dissolution of the body. Among those thus ordained as evangelists the following may be named :—

Rev. John Bascom	A. D. 1812
“ John H. Russ	“ 1829
“ Eli Adams	“ 1830
“ Jonathan Huntington	“ 1834
“ Wm. A. Hallock, D. D. (Sec. of the American Tract Society, New York)	“ 1836

There may have been others whose names are not here given.

In 1837 this organization was dissolved by unanimous consent, its members being distributed among other contiguous bodies, bounded by county lines. Thus passed away the Mountain Association. With it have fallen asleep nearly all who ever sustained membership in it. Only two survive who belonged to it at the time of its dissolution. One of these has for several years past been in the Episcopal fold, the other is the writer of this brief sketch.

J. H. BISBEE.

Westfield, Mass.

BLACK RIVER ASSOCIATION, NEW YORK.

THIS body is the oldest one in the State which has preserved its existence uninterruptedly from its origin till the present time. Originally it embraced only the churches of Jefferson and Lewis Counties. A preliminary convention was held at the house of Deacon Carter in Champion, 22d of September, 1807. A constitution was drafted and articles of faith were selected, to be submitted to the churches for their adoption.

The only other business done was a resolution in favor of genuine New England customs in the following words:—

"Voted, That this convention recommend to these two counties to observe the first Thursday of December next as a day of Thanksgiving, and also the third Wednesday of April next as a day of fasting and prayer."

It is believed that the Black River Association of Congregational churches will be found to have issued the first Thanksgiving proclamation in New York State. The same was also renewed for several years, and a minister was chosen to issue a proclamation and designate the time.

The convention assembled according to adjournment, Sept. 6, 1808, at the house of Major Barnes in Turin. The following ministers were present:—

Rev. James Murdoch, of Turin, *Moderator.*

Rev. Nathaniel Dutton, of Champion, *Scribe.*

Rev. Enos Bliss, of Rutland.

Rev. David Spear, of Rodman.

Rev. Isaac Clinton, of Lowville.

Delegates.

Deacon Sylvester Dodge, from the church in Rodman.

Deacon Hill,	"	"	Turin.
Major Peas,	"	"	West Turin.
Gen. Dickenson,	"	"	Lowville.
Deacon Carter,	"	"	Champion.
Deacon Frisby,	"	"	Denmark.
Colonel Converse,	"	"	Rutland.
Deacon Tuttle,	"	"	Watertown.
Judge Beels,	"	"	Adams.
Deacon Brown,	"	"	Lorraine.

After devotional exercises the constitution and articles of faith were adopted "by ministers and delegates present, and resolved themselves into an association to be called the Black River Association." These were never transcribed into the records. A uniform confession of faith was recommended to the churches, and a committee was chosen to examine candidates for license and certify the standing of ministers during the ensuing year.

The next meeting was held at Lowville, the 5th of September, 1809. The minutes of 1810 are not recorded, but Sept. 4, 1811, the association met in Rodman. Here it was recommended that "the churches connected with this body observe the concert of prayer proposed in Scotland 'on President Edwards' plan." The following was also passed: "*Voted*, That all the members of our churches attend secret prayer between sundown and dark." Ministers' meetings were likewise proposed for the second Tuesdays of October, February, and June. No record of the meetings has been preserved until the one in Rodman, Sept. 3, 1822. Additional delegates were present from the churches in Orleans, LeRoy, Richland, and Orwell. The last two were dismissed to unite with Presbytery. Mr. Abel L. Crandall received an unlimited license to preach the gospel.

Sept. 2, 1823, the association met in the house of Dea. Ruel Parsons, in Smithville. Jedediah Burchard obtained a renewal of his license, and the churches of Orwell and Henderson were dismissed to Presbytery. Mr. Henderson L. Vaile, a licentiate, was present.

A meeting was held in Henderson, Sept. 7, 1824, and the following year the annual meeting was in a schoolhouse in Lorraine. It was voted to hold a meeting in each church of the association during the coming year. In September, 1826, the association returned to Rodman and assembled in the meeting-house. A resolution against vain amusements was adopted. A precious work of divine grace was reported in Champion. A good degree of Christian activity was manifested in all the churches, and benevolent causes were well supported.

At the meeting in Champion, Sept. 4, 1827, a complaint was brought against James Sharp, for contumacy. A committee

had labored with him and told him "that it was an unheard-of thing, and entirely contrary to the common custom of the country, that a young man of colour should occupy a seat which so peculiarly belonged to the aged and superiors." The case was heard, and James Sharp was reprimanded and told that he had "not manifested that humility and condescension which the gospel requires." The churches were recommended to appoint special times of fasting. Extensive Sabbath violations were reported. Sabbath schools were found to be prospering. Parents were exhorted to increase their efforts in their behalf. Revivals were also reported in several churches. Between sixty and seventy converts in Henderson, three had been received into the church at Lorraine, and thirty in Champion. Gratitude was recorded for the good work of the past year and all were exhorted to come to the help of the Lord, until He make Jerusalem a name and a praise in the earth. The pastoral relation existing between Rev. A. L. Crandall and the church in North Adams was dissolved by the association.

In 1828 the association met in a schoolhouse near Deacon Barnard's in North Adams. Here Albert B. Chavy and James H. Munroe were licensed.

By special request the association met in Rodman, Sept. 1, 1829. Messrs. Burge and Boardman, of Watertown Presbytery, were present to propose a common plan of benevolent operations, which was adopted. Albert Clary received the renewal of his license. It was also voted to hold an adjourned meeting in January next to determine whether to dissolve the association. All Congregational churches connected with Presbytery were invited to send delegates. But we do not find that the meeting was ever held, for the next record is one of a special meeting in Rodman, May 12, 1830. Here on application the church in Watertown was received by the association.

At the annual meeting in Henderson, 8th of September, 1830, Mr. James H. Munroe was ordained, and Mr. Alfred White was licensed. It was also decided to hold two meetings in the year. A special meeting was called at Smithville, when a license was granted to Mr. John Hale, Dec. 16, 1830.

Agreeable to adjournment, the association met in Champion, February, 1831, and the annual meeting was at Lorraine, Sept. 6, 1831. Three persons applied for license, but only one was granted, and that to Mr. Benjamin W. Higbee; but at Champion, Oct. 17, 1831, Messrs. Heman C. Colton and Nelson Slater were both licensed.

A special meeting was held in North Adams, Jan. 26, 1832. Messrs. Richard DeForest, John Covert, J. A. Woodruff, Columbus Strumway, Francis Jones, Orson Parker, and David Sly were all licensed, and at the next meeting in Rodman, May 8, 1832, Messrs. Seymour Thomson, Chas. J. Knowles, Wesley Davis, Jas. H. Rice, and Orson Parker were ordained and Messrs. Lewis Wicks and Chas. B. Pond were licensed.

At the meeting in Champion, Sept. 4, 1832, the churches in Turin and Lockport were received. A request was presented by the Watertown Presbytery that the association license none but members of its own churches. Messrs. Richard DeForest, John Covert, Benjamin W. Higbee, Herman S. Colton, and V. Smith were ordained. It was also decided to be more strict in examining candidates for license. Mr. Joseph Morton was licensed. The association went to Turin, Feb. 6, 1833. Here the second church in Turin was received. Messrs. Jones, Pond, Wicks, and William Clark were ordained. The second Congregational church in Ellisburgh was also received.

At Rodman a special meeting was held May 14, 1833. Here charges were preferred against the Congregational Church of Watertown by the Presbyterian Church of Brownville. Another meeting was held at the same place Aug. 6, at which time Messrs. Alfred W. Gray and John Hale were ordained.

The annual meeting was at Mannsville, in September, 1833, when the Smithville church was received. Messrs. Joseph Morton, David Gilman, David Sly, and David A. Warren were all ordained.

The association went to Smithville to hold their next meeting, Feb. 4, 1834. Messrs. Columbus Shumway and J. W. Fowler were ordained. Strong resolutions were passed against the manufacture and sale of intoxicating liquors. Messrs. David Weeks and Lemuel Clark were licensed.

At Rodman, April 22, 1834, the church in Denmark was

received. A resolution was passed in favor of organizing a State association.

A meeting was held in Rutland, June 16, of the same year, and the churches of Burrville and Rutland united with the association.

The annual meeting this year was in Champion, the third Tuesday in August. Messrs. Chas. W. Baker, Thomas Jones, and Deacon Truman received license. The evangelists, O. Parker and Deacon Truman, reported the progress of their work. "Resolved, that the ministers and licentiates of this body abstain from the use of distilled and fermented liquors, and that the churches be advised to employ no minister who will not comply with this determination."

Feb. 3, 1835, a meeting was held in Denmark. Mr. G. W. Finney was licensed and Mr. David Weeks was ordained.

At the meeting in Champion, April 29, 1835, the church in Carthage was received. Rev. H. Talbert sought advice with reference to a difficulty between him and his church in Parishville.

The association went to Burrville in August, 1835. Mr. Lemuel Clark was ordained, Messrs. Elias R. Beadle and Ebenezer Ward were licensed. The church in Leyden was received from Presbytery. Resolutions were passed on the subjects of temperance, licentiousness, slavery, peace, and the sanctity of the Sabbath. Provision was also made for paying Rev. C. Parker and Deacon Truman for missionary services in Jefferson and Lewis Counties.

At North Adams, Feb. 2, 1836, Mr. G. W. Finney was ordained. Mr. Barnard Vanattan, Mr. Miller, and Mr. Calvin Porter were licensed, and a resolution was passed against believers marrying unbelievers, and one also in favor of infant baptism. The churches were requested to report their statistics.

The annual meeting was held in Rodman, Aug. 16, 1836. Sabbath resolutions were passed, condemning the gathering of crops, collecting and boiling of sap on that holy day. Messrs. Calvin, Porter, and Elias R. Beadle were ordained. Mr. Gardner Wilbur was licensed.

Feb. 7, 1837, found the association assembled at Turin Four

Corners. The Woodville church was received. C. W. Baker was ordained.

Agreeable to adjournment, the association met at Woodville, Aug. 15, 1837. In view of the recent action of the General Assembly, a resolution was passed expressing interest in and sympathy for those Congregational churches which are connected with Presbytery on the plan of union. Mr. Austin Kent was ordained.

Feb. 6, 1838, association met at Champion. Mr. Lemuel Clark was ordained.

A special meeting was held at Burrville, the 11th of April, 1838. No business of general interest was transacted. The annual meeting was in Rutland, Aug. 21, 1838. A committee of association was chosen to proceed to Taberg, and ordain Mr. James Hodges.

The next meeting was held at Carthage, Feb. 5, 1839. Rev. J. D. Wickes was dismissed to the convention to be held in Whitestown, to organize a Congregational association.

By request a meeting was held in Smithville, June 4, 1839. Mr. Hiram Doane, a licentiate of Connecticut, received a renewal of his license.

The annual meeting was held in Carthage, Aug. 20, 1839. The church in Copenhagen was received. Messrs. J. A. Northrop and Hiram Doane were ordained, and Mr. Gorham Cross was licensed.

The semi-annual meeting was held at Smithville, Jan. 21, 1840. Port Ontario Congregational Church was received. Mr. H. H. Waite was licensed. Adjourned to meet the next day at Woodville. Here Mr. Charles B. Pond was installed pastor, and Messrs. Wolcott and Cole were ordained. Rev. Jedediah Burchard was received into the association at a special meeting in the fall.

The next meeting was held at Turin, June 6, 1840. At the request of the churches in Richville and Hermon, St. Lawrence County, Mr. Gorham Cross was ordained. A resolution was passed to the effect that those members who are able, and yet refuse to aid in support of the gospel, are liable to discipline. Mr. James S. Brown was licensed.

The association met at Copenhagen, Jan. 19, 1841. The

church at Philadelphia was received. The following question was discussed, What can the association do, under God, to promote revivals of religion within its bounds? Messrs. A. Leonard, Elisha P. Cook, and Rufus Wheelock were licensed.

The next meeting was at Burrville, June 15, 1841. Messrs. W. P. Hotchkiss and C. W. Cherry were licensed.

A special meeting was called in Copenhagen, to dedicate the church and install Rev. Mr. Bellamy, May 12, 1842. A meeting was held in Mannsville, Jan. 18, 1842. The church in Richville was received.

The annual meeting this year was in Rutland, June 21, 1842. Seventeen churches belonged to the association. Semi-annual meeting at Woodville, Jan. 17, 1843. A resolution was passed, setting apart the twenty-seventh of the present month as a day of fasting and prayer for the outpouring of the Holy Spirit, also the day preparatory to the next sacrament. A large amount of business was done with reference to vitalizing the association and stimulating the churches.

The annual meeting this year was held at Rodman, June 20, when Rufus Wheelock was ordained.

Jan. 16, 1844, a meeting was held at Philadelphia. Sixteen churches were represented by delegates. The subject of intoxicating liquors was presented, and the following resolution was passed:—

Resolved, That it is not right for a church member to engage in the distillation of spirituous liquors, except it be for medicinal purposes exclusively, or mechanical. The method of aiding feeble churches was discussed, and a committee raised to ascertain how much is needed. It was also decided to have a financial report of the property and condition of each church.

The annual meeting was at Copenhagen, June 18. Here it was decided to invite Presbytery to coöperate in supporting a colporteur to labor on the lake shore between Port Ontario and Sackett's Harbor. The subject of slavery was discussed.

The association met at Rodman, mainly for the purpose of completing the arrangements with reference to the employment of a colporteur.

The semi-annual meeting was held at Pulaski, Jan. 21, 1845.

Here the churches were advised to keep a record of their business and present it for examination at our annual meetings.

The annual meeting was at Rodman, June 17 and 18. Ten ministers were present, and fourteen churches were represented. Rev. J. Burchard preached the sermon. Mr. T. Graves was re-licensed.

Carthage, Jan. 20, 1846, a large amount of miscellaneous local business was transacted.

According to adjournment the association met at Champion, Feb. 5, for the purpose of installing Mr. T. N. Benedict as pastor.

The next meeting was held at North Adams, June 16. Thirteen churches were represented, and ten ministers were present. The slavery question occupied much time. Considerable miscellaneous business was transacted. Jefferson County Institute, at Watertown, was recommended to the favorable notice of the churches.

A meeting was held in Champion, Jan. 19, 1847. The usual business only was transacted.

The annual meeting this year was at Pulaski, June 15. Rev. Gorham Cross was dismissed to unite with St. Lawrence Association. A committee was chosen to visit the churches and report at the next meeting. Rev. Thos. Salmon was installed pastor at Pulaski by the association.

The semi-annual meeting was at Rodman, Jan. 18, 1848. Smithville Church asked if excommunications should be read publicly on the Sabbath. Answered in the affirmative.

A special meeting was held in Copenhagen, Feb. 23, 1848, for the ordination of Revilo J. Cone, but decided not to proceed to his ordination.

Another special meeting was called at the same place, March 22, when Mr. Cone was ordained and Rev. Allen O. Wightman was received from the Methodist Episcopal Conference.

At the annual meeting at Burrville, June 20, 1848, the relation of Congregational ministers and churches to Presbytery was discussed.

A meeting was held at Smithville, Jan. 16, 1849. Mr. F. Hibbard was licensed. It was decided not to countenance the

installation of a Presbyterian minister over a Congregational church so long as he is connected with Presbytery.

Sixteen churches are recorded as belonging to the association when it met in Rodman, June 19, 1849. A request was received from the Woodville Church to install Frederick Hibbard as pastor of their church. Considerable miscellaneous business done.

Champion, Jan. 15, 1850, the committee raised at the last meeting of association reported that they had installed Mr. Frederick Hibbard pastor at Woodville. The pastoral relations existing between the church of Rutland and Rev. Hiram Doane, and Rev. N. Hurd and the church of Turin, were dissolved. Mr. Charles Boynton was licensed.

The next meeting was held at Leyden, June 18, 1850. A ratification of former resolutions on slavery was passed. A report was presented of the amount due for evangelistic labors by Rev. L. A. Wickes, and it was ordered collected. Resolutions on his death passed.

The semi-annual session was held at Rutland, Jan. 21, 1851. The propriety of a ministers' meeting was discussed, and the annual meeting was held at Mannsville, July 17, 1851. Mr. Charles Boynton was ordained.

The association assembled at Champion, July 1, to ordain and install Mr. N. Bosworth; this done, association adjourned.

The semi-annual meeting of the consociation was held in Copenhagen, Jan. 20, 1852. This is the first time that the body is recorded a consociation. Resolutions were passed on temperance, importance of early religious training, ordination of deacons, and monthly meetings.

A special meeting, duly called, was held at Rodman, March 26. The action of the American Home Missionary Society in regard to the church at Carthage criticised, and a committee raised to investigate. The consociation assembled again at Rodman, June 15. The death of Rev. Enos Bliss was noticed. He was a pioneer in this region, a thorough scholar, a devoted man, and a useful minister. Decided to present the claims of four benevolent societies during the year.

Carthage, Jan. 18, 1853, fifteen churches connected with the consociation. Resolutions passed on the recent death of Rev. N. Dutton. Richard Osborn and H. Budge ordained.

An extra session was held in Woodville to dissolve the pastoral relation between Rev. Frederick Hibbard and the church there, Feb 8.

The regular meeting was at Smithville, June 21. The church at Sand Bank received. The course of the American Home Missionary Society, with reference to the churches at Carthage, was reviewed and condemned. Resolutions passed upon the importance of bringing forward young men for the ministry. Resolutions on slavery also passed. Semi-annual meeting at Rodman, Jan. 17, 1854. The church at Philadelphia was dismissed to unite with Presbytery.

Woodville, June 20, Mr. Alfred Ingalls was licensed. Resolutions passed condemning the course of the American Board of Commissioners for Foreign Missions and the American Home Missionary Society on slavery. Voted, to aid the Carthage Church out of the funds collected for the American Home Missionary Society. Semi-annual meeting at Champion, Rev. Fayette Shepherd received. A general desire was manifested to increase the interest of the meetings. The death of Rev. Thomas Salmon reported and a minute adopted.

Annual meeting at Sand Bank, June 19, 1855. A large attendance. Thirteen churches represented by nineteen delegates. Nine ministers present and four corresponding members. Local conferences were districted and times of holding meetings designated. Resolutions on slavery, Kansas, and temperance were passed. The church at Sandy Creek received. A meeting was held at Rodman, Aug. 8, to grant a license to Mr. John Dunbar Houghton.

The semi-annual meeting was held at the same place, Jan. 15, 1856. Alfred Ingalls and J. D. Houghton were ordained. Several theological questions were discussed at large.

The annual meeting this year was at Carthage in June. Rev. James Douglas was received from Presbytery. Mr. J. Pauling was licensed. Resolutions on slavery passed.

The consociation went to Sandy Creek, Jan. 20, 1857. The usual business transacted.

The annual meeting was held at Copenhagen, June 16, Mr. J. R. Shipherd was licensed. A resolution on temperance passed. The death of Rev. E. P. Cook noticed and resolutions

passed. Mannsville, Jan. 19, 1858, Mr. W. W. Warner was ordained and Mr. J. F. Boughton, licensed; fourteen delegates were present and nine ministers.

Consociation met at Rutland, June 15, 1858, eleven churches represented. The church at Orwell received; the Tract Society and the Sabbath school largely occupied the time.

Pulaski, Oct. 19. Seventeen delegates present, Rev. L. W. Chaney received from St. Lawrence Association. The subject of revivals of religion largely discussed.

The annual meeting at Burrville, June 21, 1859. Eleven churches represented; twenty delegates present and eight ministers. Rev. Q. Blakely received. Usual business transacted. The church at Port Leyden and Gregg received. The moderator called the next meeting at Smithville, Oct. 18. An address was read upon some of the best means for enlisting the lay members in the work of the Lord.

Black River Consociation at Champion, June 19, 1860. Twelve churches represented; twenty-one delegates present; nine ministers and four corresponding members. A very full and interesting meeting. Semi-annual meeting at Orwell, Oct. 18. Revivals of religion discussed; a good meeting. Resolved, to hold only one session during the year.

Rodman, June 18, 1861. Twelve ministers; twelve churches; and twenty delegates present and six other ministers invited as corresponding members. Rev. H. H. Waite, received from Oneida Association; Mr. J. D. Foote, agent of Massachusetts Sabbath-School Society, represented the interests of that organization. Rev. A. Ingalls assisted by a collection.

A full and interesting meeting at Mannsville, June 16, 1862. The revised manual adopted. Conference of churches proposed.

A special meeting in Rodman, Dec. 23, 1862. Rev. Henry Budge was dismissed to the Third Presbytery of Philadelphia.

The annual meeting this year was at Woodville, June 16, 1863. Rev. Charles Jones received; Mr. H. H. Butterworth was licensed. A memorial from the Trustees of the Jefferson County Institute was received and acted upon.

Consociation met in special meeting at Pulaski, July 28,

1863. Pulaski, Orwell, Sand Bank, and Sandy Creek sought dismission to form Oswego Association ; request granted.

The annual meeting was at Deer River, June 21, 1864. Rev. L. S. Hobart, agent of the American Home Missionary Society, presented his cause, and resolutions of approval passed. The church at Antwerp received.

Antwerp, 20th of June, 1865. The subject of Sabbath desecration was discussed. Resolutions in favor of universal suffrage passed.

An adjourned meeting was held at Rutland, Aug. 15. Resolutions in favor of a more careful observance of the Sabbath passed.

Another meeting was held at Smithville, Oct. 24. Rev. J. H. Jones received.

By request consociation met in Rodman, Jan. 30, 1866. The interest of Sabbath schools discussed.

The annual meeting was at Port Leyden, June 18. Rev. E. A. Rockwood received. A resolution passed in favor of ministers becoming members of the churches where they minister. Sabbath-school and temperance addresses made. Convened at Champion, Aug. 28. The best method of promoting revivals was discussed and also the gathering of young men in the Sabbath school.

Assembled at Deer River, Oct. 23. Current business transacted. Sabbath school addressed ; adjourned.

A meeting was held at Mannsville, Feb. 19, 1867. The business for which the consociation assembled was transacted. Rev. David Spear referred with deep feeling to the great length of time he had been a member of this body ; he brought up many things that had occurred since 1808, the time he united.

The annual meeting was held at Carthage, June 18. Eight churches represented. Rev. A. B. Dilley received from St. Lawrence Consociation. A schedule of benevolent contributions prepared.

Another meeting was held at Rutland, July 16. Nine churches represented. Current business transacted.

Burrville, Sept. 3, a resolution was offered renouncing all rights and powers of consociationism of Connecticut, and

claiming the principles and methods of Massachusetts associations.

Sabbath-school meeting held and adjourned.

The annual meeting for 1868 was held in Rodman, June 16, Rev D. Spear, moderator. Resolution passed in favor of leasing the Jefferson County Institute to the School Board of Watertown. Voted to buy a box to hold the property of the consociation.

An adjourned meeting at Champion, Sept. 1. Ten churches represented. Revs. O. Place and G. A. Miller received.

Woodville, Sept. 7, 1869. Annual meeting convened at 10 A. M. The resolution against consociationism, presented at a former meeting, discussed and lost. Woodville reported a fine new church edifice built and dedicated.

The next meeting was at Mannsville, Sept. 6, 1870. Philadelphia and Copenhagen received. A jubilee service held in the evening, in commemoration of the landing of the Pilgrims, two hundred and fifty years ago. Messrs. H. R. Waite and T. B. Ackerman were licensed. Rev. J. Newton was received from the now extinct Whitesborough Association; after the Sabbath-school meeting, adjourned.

The annual meeting for 1871 was held in Copenhagen, Sept. 5. The usual business of the consociation transacted. Rev. A. B. Dilley chosen delegate to the National Council at Oberlin, Nov. 15. Adjourned.

An adjourned meeting was held in Port Leyden, Jan. 30, 1872. After the devotional services, Rev. E. J. Roke applied for admission to the association. A committee was chosen to confer with him. This committee reported favorably, and he was received. Discussion on temperance, and adjourned.

Another special meeting was called at Mannsville, March 26. Rev. Chas. Gillett was received. Objections were made to the last meeting in Port Leyden, inasmuch as the attendance was small, and no ministerial member of the body was present; it was therefore decided that the action in receiving Rev. E. J. Roke is null and void. After considerable discussion it was finally decided to adopt the following; *Resolved*, That we receive Rev. E. J. Roke as a member of this body.

The annual meeting was held in Philadelphia, Sept. 3, 1872.

Revs. W. W. Warner and O. Place were received. It was voted that the register be authorized to purchase a new book in which to keep the records. Circulating conferences approved.

The next meeting was in Carthage, Sept. 2, 1873. Rev. S. Johnson was received from the Susquehanna Association. Rev. W. W. Warner read an essay on "The Conditions of Admission to the Lord's Supper."

An adjourned meeting was held in Mannsville, Feb. 3, 1874. The exercises were chiefly of a devotional character. The attendance during the entire session was large.

The annual meeting was held in Antwerp, Sept. 1. The question of consolidation with St. Lawrence Consociation was discussed and a committee of conference chosen. Rev. E. Perkins was appointed delegate to the National Council in New Haven, Conn.

An adjourned meeting was held in Rodman, Dec. 22. After consultation it was voted to consolidate with St. Lawrence, and that the next meeting be held in Lisbon in February, 1875.

SAMUEL JOHNSON.

Rodman, N. Y.

THE PURITANS.

[Continued from page 429 and concluded.]

The fourth rock of offence in the case of the Puritans is witchcraft.

In all ages man has sought to hold intercourse with spirits of the unseen world. It was so in the earliest historic ages. It is so now. Modern Spiritualists manifest the same desire to tamper with the mysteries of spiritual things. From time immemorial, witchcraft has been treated as an admitted fact, and it is only left for the historian to speak of it as such, and neither to prove nor disprove its reality.

The witch of Endor was, in her day, no strange being, though famous, and her success for Saul unexpected and exceptional. It is one of many cases mentioned in the Bible; and that records only a *molecule* of those recognized in history. In the New Testament frequent mention is made of those possessed by evil spirits; as Simon and Elymas, the sorcerers, and the Damsel at Philippi. Among the Jews, exorcising evil spirits was a profession. No portion of the earth has been wholly free from a belief in witchcraft. The abodes of highest civilization, and savage huts, have suffered alike under its blight, and been permeated by its mystic influence. Even in our own enlightened country, in 1834, a prominent lawyer of North Carolina protected his house from invading witches by nailing horse-shoes over its doors. In savage Africa, every death is attributed to witchcraft, and many an innocent person in consequence suffers death.

In the fifteenth and sixteenth centuries witchcraft had assumed a power that had seemingly set up a rival dominion to the Almighty. It exercised a sway vast and mysterious, and all the more powerful because of its mystery. Almost all the various practices of magic, divination, incantation, sorcery, evil-eye, etc., had been condensed into this one overshadowing evil. In all this, Satan was the head and instigator. The witch was his agent. Hence, everywhere witchcraft was looked upon and condemned as a Satanic influence. To be a witch, there-

fore, was both a sin and a crime, that the pious everywhere looked upon with holy abhorrence.

In the sixteenth century, the most eminent persons were firm believers in compacts between Satan and human beings. Such were Melancthon, Luther, Kepler, and Tycho Brahe. Luther's "Table-Talk" gives a notable sketch of his conflict with the devil. The learned and eminent Bishop Jewell, addressing Queen Elizabeth, said, "It may please your Grace to know that witches and sorcerers within these four last years are marvellously increased within your Grace's realm. Your Grace's subjects pine away unto death; their color fadeth, their flesh rotteth, their speech is benumbed, and their senses bereft. I pray God they may never practise further than upon the subject."

The powers attributed to witches were various. They were supposed to be able to foretell future events; to send blast and mildew upon crops; or to send spiders, noxious insects, and vermin to infest dwellings; they could deprive men and animals of their natural power by merely breathing on them; could afflict with diseases; raise storms and tempests; transform themselves into animals, transport themselves through the air; render man or beast barren; inflict racking pain; or make an enemy pine away with mysterious sickness that no medicine could affect. When the witch, from any cause, found it convenient to execute her evil designs in person, she transformed herself into some convenient animal, — a dog, cat, mouse, toad, or bird, — to perform the service. Witches were supposed to have imps under their special control. They were thought able to influence their victims at any distance by using puppets or dolls. Sticking a pin in one of these pierced the flesh of the afflicted, and so of a pinch or a blow. But a remarkable circumstance was, that the witch could only do evil, having no power to do good or even to serve her own interests, thus always remaining poor and miserable.

During the witch mania in Europe, suspicion easily rested upon individuals. A haggard old woman, lean and withered, with a wrinkled face, furrowed brow, swollen eyelids, a ragged dress, and tangled hair, leaning upon her witch-hazel stick, was the undoubted cause of every evil among the cattle or in the

field, and the impotent old creature was pelted and persecuted by all the neighborhood. But if an idle boy pretended to vomit needles and pins, to gain a holiday from school or work, the supposed witch must undergo the last tests known to the laws.

To know a witch the whole body was stripped and examined by a jury of her own sex, and if a spot or a discoloration, an excrescence or induration, a mole or a wart, was found, it was full evidence against the accused. Pins were thrust into the body to discover the "witch's mark," for that was supposed to be insensible. The accused were wrapped in sheets, with the toes and thumbs tied together, and thus dragged into deep water, when if they sank at once and were drowned they were innocent, but if they floated they were guilty and were doomed. They were kept fasting and incessantly walking twenty-four or even forty-eight hours as a mild torture to induce confession, and such barbarities were practised upon the accused that they were glad to confess, to escape torture by death. If they could not shed tears at command, if they hesitated at a single word in repeating the Lord's Prayer, they were in league with Satan.

Witchcraft was ever, till since the Salem hallucination, deemed a fact as real as any other fact, believed as firmly by the greatest and wisest men. It was denounced as a reality, and laws enacted not only prohibiting but also specifying forms of trial and punishment. So it was in the Jewish code and in the laws of ancient Rome. In 1484 Pope Innocent VIII issued his celebrated Bull, charging the faithful in Germany to search out and put to death all those practising diabolical arts. Other Bulls were issued in 1494, 1521, and 1522. In England, under Henry VIII, Elizabeth, Mary, and James I, and in the Assembly, in 1640, 1643, 1644, and 1649, laws were enacted making witchcraft a capital crime. Under these laws witches were tried, condemned, and executed as honestly as for murder and far more certainly. In Great Britain and on the Continent, witches were executed by tens of thousands.

But it is the scenes of the Salem witchcraft that have called out denunciation and invective without measure, turning the eyes of the world upon the ministry of New England as

sinner alone. Ridicule, contempt, abhorrence, the whole vocabulary of opprobrious epithets, have been heaped upon their memory for that offence. Let us hastily review it.

The first suspicion of witchcraft in the colonies was at Springfield, Mass., in 1645, but the first trial and condemnation occurred at Boston, in 1650. The unhappy culprit was a poor wretch named Mary Oliver, who, though condemned, was not executed. This same year three women were tried and executed: Margaret Jones at Charlestown, one at Dorchester, and one in Cambridge. In 1665 a Mrs. Higgins was hanged at Boston; and in 1662, Ann Cole, at Hartford, Conn. After this a full generation passed without another conviction. A few were suspected, but not one was brought to trial.

In 1650 nearly all the first settlers had passed away, and a new generation had come forward, not wholly of the Puritan character, — for the colony at that time numbered thousands, — and it is a fact worthy of remark that not a case of witchcraft occurred during the active lifetime of the Puritan Fathers.

In 1688 the excitement was renewed, owing to the publication of a book describing and certifying cases of witchcraft; and the children of John Goodwin, of Boston, were suspected of being bewitched. But it was in 1692 that the great tragedy of this deplorable delusion was enacted at Salem. It began with the children of the Rev. Mr. Paris, in the western part of Salem, now Danvers. Physicians were called to alleviate their sufferings, and pronounced them bewitched. An old Indian woman was accused. Three weeks later two other old women were arraigned. The contagion spread from children to grown people, and the number of the bewitched increased rapidly. The accused were no longer selected from the lower classes, but accusations fell upon persons of high standing and unblemished character. The Rev. George Burrows was tried and condemned. Accusations were brought against Mr. English, a respectable merchant of Salem, and his wife; against Messrs. Dudley and John Bradstreet, sons of the late governor; against the wife of the Rev. Mr. Hale, of Beverly, the wife of Sir. William Phipps, and others of standing and piety. The whole country was now in consternation. No one was safe. The prisons of Essex and neighboring counties were filled to repletion. "The

purest life, the strictest integrity, the most solemn assertions of innocence, were of no avail. Husband was torn from wife, parent from children, brother from sister, and in some cases the unhappy victims saw in their accusers their nearest and dearest friends." — *Goodrich*.

In the midst of this excitement, a new charter and a new governor, Sir William Phipps, of England, arrived at Boston. Educated in England, a firm believer in witchcraft, he issued his order for a special court. It convened; and in that court were tried and condemned, under his watchful eye, *twenty* alleged witches. Fifty confessed and were released; for — the strangest thing of all — the only hopeful way to escape when accused was to confess one's self guilty.

During an adjournment of the court, the governor and council, in their perplexity, asked advice of the neighboring ministers. In a document drawn up by them, not denying their belief in witchcraft, they recommended caution, lest by such excitement the innocent should be condemned. This relenting of the clergy and the people, together with a printed argument by a gentleman of Boston against the whole thing, the accusation of those above reproach or suspicion, and the free discussion of the whole as a probable delusion, wrought a great and sudden change in the whole community. From this time the hallucination began to subside. The good and the wise "doubted whereunto this would grow." Some felt that it had already gone too far. One openly opposed the whole as a mere delusion, and soon it was accepted as such. The jurors refused to condemn, the accusers found no sympathy; and so it ceased, after six months of unexampled excitement, distrust, and suffering. The change in the public mind was complete and universal, and lamentations and bitter repentance followed all who took part in that real tragedy. Many of the ministers and churches publicly confessed their error with fasting and prayer, making such reparation as was in their power. Judge Sewall annually kept a day of humiliation and prayer during the remainder of his life, to keep in remembrance, with repentance and confession, the part he took in those trials. On the appointed day for general fasting and prayer, he rose in the place where he was accustomed to worship, the Old South Church in Boston, and

in the presence of the great assembly handed up to the pulpit a written confession, acknowledging the error into which he had been led, praying for forgiveness of both God and his people, and closing with a request that all the congregation would unite with him in devout and humble supplication that it might not bring down the displeasure of the Most High upon his country, his family, and himself. During the reading of the entire paper the judge remained standing before the congregation. And such were the public confessions of many others.

For these trials, convictions, and executions, the people of New England have been indiscriminately condemned. No stinted amount of opprobrium has been used. Ignorantly, we would hope, the memory of the Puritan Fathers has been made to bear vast contumely and reproach, though removed two full generations from those scenes.

But let us briefly examine this matter. These were eminently good, God-fearing men. They had nothing to gain by doing wrong. They intended none. Nay, rather, they acted conscientiously and prayerfully in every decision. They acted honestly *according to the light they had*, and their light was as great as that of any people on earth. None knew better, none did better. Their belief in witches was the belief of all the best men of that age,—jurists, theologians, physicians, *literati*, all; not a man in all Europe was known to be a disbeliever of witchcraft. The Puritans believed, as all Europe believed, that the Bible taught it, demanded its suppression, and justified the execution of criminals. Therefore they acted as they did; and with their reverence for the Bible, the wonder is not that they put to death a score of persons, but rather that they did not execute many scores. It proves that neither malice nor recklessness was in their hearts, and that the trials were conducted with caution far beyond European precedents.

They acted under English law.

The colony had no statute touching witchcraft. The mother country gave them laws, as she gave them governors and government. Not only did she give the laws, but also court and trial precedents. The report of the celebrated trial of Amy Dunney, about 1675, in which Sir Matthew Hale presided, was used as an authoritative text-book in the court at Salem. As

England tried cases so did they in Massachusetts, with this difference: our courts refused much irrelevant evidence admitted there, discountenancing torture; nor had they a Matthew Hopkins,¹ police of professional witch hunters, moving from town to town, demanding a regular fee for clearing the town of suspected persons.

The people of the colony acted upon the personal advice and practice of England. The colonists were in constant correspondence with the most noted men of the mother country, who urgently recommended severity to the complete extermination of every witch; and after the cloud had passed over, the only censure from the old country was that the New England people were too lenient. Dr. Isaac Watts, in writing to Dr. Cotton Mather, says of the Salem witchcraft: "I am persuaded that there was much immediate agency of the devil in those affairs, and perhaps there were some real witches, too." Addison, about the same time, wrote, "To speak my thoughts freely, I believe there is and has been such a thing as witchcraft, but at the same time I can give no credit to any particular instance of it." Blackstone, the oracle of English law one hundred years later, in his *Commentaries*, declared his belief, in the following strong language: "To deny the possibility, nay, the actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testaments; and the thing itself is a truth to which every nation in the world hath, in its turn, borne testimony, either by examples seemingly well attested or by prohibitory laws, which at least suppose a possibility of a commerce with evil spirits." And did the people of New England *believe* worse than Dr. Watts, Addison, and Blackstone, or *do* worse than the English Gamaliel, Sir Matthew Hale?

The people of New England acted under both English and Continental precedents.

¹ Matthew Hopkins, in 1645, went about hunting witches, encouraged by the English government and by good and noble men also, even the good Richard Baxter; and in *one* county brought to the stake three times as many as suffered at Salem during the whole delusion.

To the world, at the time of the Salem delusion, witchcraft was a reality; and it knew only death as a punishment for it. During the reigns of Elizabeth and James I, laws were enacted against witchcraft that stood unrepealed, a living law, a full half-century after it was a dead letter in this country; and under those laws it is estimated that more than thirty thousand supposed witches suffered death. And so it was all over Europe. Sir Walter Scott tells us that in Sweden, in the village of Mohra, just twenty-two years before the Salem excitement, *seventy* witches were condemned and executed. Several hundred children were accused, and fifteen actually put to death. This dwarfs the Salem delusion into insignificance.¹ In Geneva, five hundred were burnt in *three months*, and one thousand were put to death in the diocese of Como in one year. "It has been calculated," says the *Cyclopædia Americana*, "that not less than 100,000 victims must have suffered in Germany alone, from the date of Pope Innocent's Bull to the final extinction of the prosecutions." And yet we never hear the words atrocity, bigot, fanatic, applied to those scenes. But when the children of the Puritans put to death *twenty* persons, under the law and precedents, yea, under the exhortations of the mother country, and that too while witches were being tried in Suffolk, Essex, Cambridgeshire, and Northamptonshire at the same time, these epithets are heaped upon the New England clergy, with Cotton Mather at their head, with a malicious delight.²

¹ See Demonology, p. 186.

² Cotton Mather was without question the most eminent minister of the colonies at that day, and he held his belief in witchcraft in common with Lord Bacon, Sir Matthew Hale, John Locke, Richard Baxter, Isaac Watts, and, a whole century later, with Blackstone the oracle of English law. He was a Puritan in doctrine and life. Eminent alike for his learning and piety, he was known and honored in all Europe, receiving honorary degrees from the most distinguished universities, and made a F. R. S. of England. Dr. Chauncey made mention of Dr. Mather's knowledge of books as a rare attainment, far beyond that of any contemporary. Dr. Watts consulted him concerning the completion of his Psalms and Hymns. In 1721 he advocated the use of inoculation with fearless energy, while the doctors and the people and the General Court opposed it virulently. He was a man whom Franklin knew only to love, and of whom he never spoke but in the most reverential terms; still this man is now lampooned in borrowed terms by those who know nothing of his real life, character, or reputation in his day, mayhap having never read a line of his writings, unless garbled from its connec-

The people acted under eminent recent decisions.

Twenty-eight years before the terrible scenes at Salem, Sir Matthew Hale had tried and sentenced several reputed witches, and the trial had been reported with great fulness and accuracy. Sir Matthew's character was venerated in the colony, and it was his influence and authority, with the influence and sanction of the best and most pious of the clergy of Old England, that led them of New England to pursue the course they did in the prosecutions at Salem; and perhaps we should add the influence of the new governor, Sir William Phipps, who came over just in the midst of the excitement, and organized a special court for the work. Backed and encouraged by such men, it is not strange that they were led to do a little of that of which their fathers and friends over the water had done so much.

The people of the colonies in New England were the first to abandon the idea of punishing witchcraft and to repudiate the belief in such agencies.

A full generation before the witch-laws were repealed in England they had become a dead letter in Massachusetts. Twice only, after the sad events of 1692, were persons suspected, but no form of a trial could be had. In 1720 the excitement was begun at Littleton, Mass., but it failed; the people had learned a lesson at too dear a price to forget it. The cure was radical and complete.

In Germany, as early as 1563, a book had been written by John Weier, to demonstrate the absurdity and impossibility of the popular notions concerning witchcraft, but it had little influence over general sentiment. Cornelius Losaus, in Triers, also wrote. Fredrick Von Buce, in 1631, wrote a book entitled *Cautio Criminalis*, which tended to hinder criminal prosecution in the West of Germany. But it was not till after the New England delusions that the world began to awake from its long and hideous dream. Supposed witches were condemned and executed, both in Great Britian and on the Continent, generations after it was impossible to convict one in New England. One was burned in Switzerland in 1782, three full generations

tion to tell a lie. Our opinion is, had Dr. Mather been a "Liberal Christian," or had he never shown any interest in Harvard College, his sins of commission would have been covered with a very thick mantle of charity.

after the last executions in the colonies. In 1793, one hundred and one years after the Salem tragedy, one was executed in the Grand Duchy of Posin.

But repealing the laws in England did not cure the evil. In 1757 a poor old man and woman, accused of witchcraft, were killed by a mob in Staffordshire, England. No longer ago than 1863, a reputed wizard was drowned in the county of Essex. In 1867 a pretended doctor was tried in Radnorshire for persuading persons that their diseases were caused by witches and for pretending to cure them by written charms.

The following appeared as editorial in the *New York Times*, March, 1874: "A woman was recently arrested for annoying another, who, she said, had 'overlooked' her children, causing the death of two of them. This case is matched by that of another young woman who was not long ago found drowned after going through a season of melancholy, with the constantly repeated assertion that she had been 'overlooked' by a witch. It is strange to read of these superstitions in the England of to-day, — superstitions exactly like those of the New England of two hundred years ago."

The *Times* also published, in the May following, an item that the *alcalde* of Jacobo, in Mexico, had officially reported that on April 4, he arrested, tried, and burned alive Jose Maria Bonilla and his wife Diega, for sorcery, it having been proved that they had bewitched one Silvestre Zacarias. Also that the *alcalde* had his eyes upon other sorcerers, against whom complaints had been made.

Historians do not make history; they only collate. As other men, they have their favorites to praise, their prejudices to guard, their theories to sustain, or their ends to gain. These, unhappily, lead them to present a single side of a question, and even to suppress facts. Sometimes a subject is overstated or compared with another age, and injustice done to the actors. Thus the Puritans have been misrepresented. Their worst traits have been put forward, while their high virtues have been concealed. Their acts are compared with those of other ages and circumstances, to their disadvantage. Even Bancroft relates in that noblest of histories, his United States, the scenes of the Salem witchcraft, as if it were nowhere else ever witnessed,

and none had ever been so base as the ministers of Boston and Charlestown, with Cotton Mather at their head. He imputes bad motives and passions to the clergy, and particularly to Cotton Mather. He does not intend to be unfair, but writing in the very focus of heated discussion, when orthodoxy and heterodoxy were belligerent, it was impossible but his leadings should give coloring to his statements of the history of those men who were the very high-priests of the opposing tenets. No historian has ever written without leaving the impress of his religious faith upon his work. It is notoriously so in English history; and our prince of historians is not an exception to the rule. His religious sympathies have marred his work on those men and their times.

The history of "religious persecution" in New England is this. The Puritans came to the wilds of America to secure to themselves and their children exemption from the oppression of both Church and State; for they were subject to ruinous fines, protracted imprisonment, separation from family, banishment, and death by the stake, the axe, and the gibbet. Here they established a government with laws such as natural rights and the Bible warrant, and such as their fatherland did not afford. They were in the solitary wilderness, a band of brothers, who had separated themselves from kindred and friends, to be governed by their consciences, customs, laws, and the laws of God. Were their laws severe? Be it so. They were made for themselves only. No one was compelled to live under them. Were their doctrines rigid? No one was asked to believe them. No one was hindered from believing as he chose. All the Puritans asked, was that their peace might not be disturbed, their labors hindered, nor their children taught what they believed to be false doctrine, in their own homes.

But there came those who bred disturbance in the little colony, and interrupted that peace, which for three generations they had not known in England, but which they sought, found, and so greatly prized here in the wilderness. These disturbers taught doctrines abhorrent to the Puritan belief, subversive of the purity of the church, and inimical to the peace and the well-being of the family and of society. The Puritans, having separated them-

selves from all others, felt justly annoyed by the intrusion ; they expostulated, and when all other arguments failed, they banished them. Would we have done less ? Should a traveller come to your prairie home, widely separated from others, denounce your family government and teaching, indecently disturb its order and morals, and teach your children rebellion to your authority, setting up new rules and usages in your house, you would teach him to be quiet, or apply the quickest method of expulsion. So only did the Puritans exercise that first law of our being, self-protection.

Roger Williams and Anne Hutchinson disturbed the family, the church, and the state, impairing the unity of each, and they were expelled. In England the Episcopalians were their avowed enemies, and the Puritans excluded them from their asylum. The Quakers denounced the doctrines and worship of the Puritans as an abomination and their government as treason, and they were banished on pain of death. The Puritans freely granted to others the liberty they asked for themselves ; and if intolerance was found in them, it was in behalf of good order and true liberty. Their laws, except under the pressure of folly and fanaticism of others, were eminently calculated to promote the general good. Bancroft says, " On every subject but religion, the mildness of the Puritan legislation corresponded to the popular character of Puritan doctrines. Hardly a nation in Europe has yet made its criminal law so humane as that of early New England. A crowd of offences were at one sweep brushed from the catalogue of capital crimes, and their humane and pious laws were but a transcript of their individual kindliness, benevolence, and religion." (Vol. I, p. 464.) Bancroft again says, " The thoughts of the early Puritans were always fixed on posterity. The people were full of affections, and the objects of love were around them. They struck root in the soil immediately. They enjoyed religion. They were from the first industrious and enterprising and frugal, and affluence followed, of course." (Vol. I, p. 467.) This is a great truth, which, in justice to their traduced memories, should be made conspicuous on the records of history. It is a brief but emphatic testimony to the real excellence of their character, which we quote all the more gladly because written, in spite of prejudice, by one fully competent to testify.

"The Puritans were a people of great energy, courage, and resolution, prepared to carry out every idea to its natural and legitimate results ; ready to follow established convictions fearlessly to utmost logical conclusions." And it is not strange they were carried so far into an error common to the whole world, when they thought themselves acting according to the teachings of the Bible. Nor is it strange that they should repudiate so suddenly all their former modes of thinking and acting. Such scenes of suspicion and accusation made against some of the most lovely and excellent of the colony during that six months of horror were enough to open their eyes, for they were eminently thinking men, and needed no other argument to convince them, no persuasion to abandon and eradicate their error. They at once yielded to the logic of events. Not only had they the nerve to pursue the course that seemed to be right, but the nerve also to repudiate that course, when the fruit was the apple of Sodom, though staggered by many an inexplicable occurrence. The first to strike out new principles of civil and religious government, they were also the first to repudiate the doctrine and the punishment of witchcraft.

The occurrences at Salem form one of the strangest chapters in the history of the human mind. The facts transcend all ordinary laws. Nor do those scenes stand alone to stagger reason with facts. Other scenes transpired, closely allied to the present spirit rappings, which have never been explained or accounted for. After the closest examination, there are well-attested historical facts in those sad scenes, deeds done and appearances exhibited, for which it is impossible to account. And if we, in the light of cool philosophy, are baffled, shall we blame and reproach them, in the midst of darkness and turbulent excitement? Berate the world for its ignorance in 1692, if it seem good ; but praise the Puritans, who went into those scenes as the rest of the world, and came out of them a full century ahead of all other people in enlightened belief and in humane practice.

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SHOULD THE INSTALLATION OF PASTORS BE CONSIDERED AN ESSENTIAL OF THE CONGREGATIONAL POLITY?

WITH such a topic as this an "essay must go into the valleys and linger in the nooks and corners."

In the Congregational polity there are many of these, because there are majestic mountain ranges and commanding summits, and as in the ordinary landscape, elevations alternate with depressions. The word "installation" here must involve "installation by council," and the word "essential" may signify "of highest importance" or "a constituent part." If now the installation of pastors is of the essence of our polity, "a constituent part" of it, it must be of the highest importance, and should most emphatically be considered essential. The subject then opens some questions:—

I. Is the installation of pastors a constituent part of the Congregational polity? Is it so of the essence of that polity, that without it a leading and formative element of Congregationalism is wanting? Is it so much a prominent character in the drama that if it do not appear we have "the play of Hamlet with Hamlet left out"? Answers to these questions must come,—

1. From the direction of principles.

Of these there are two which are basal in our polity: (a) The independence or autonomy of the church; and (b) The fellowship of the churches. These are two conspicuous mountain summits, nor are they ever snow-capped or ice-bound. They are perpetually in the temperature afforded by the genial light and warmth proceeding from Scripture and reason. This light also finds its way into the "valleys, nooks, and corners" which an essay may somewhat explore, so that while we point out the summits and enjoy their grandeur, we may ramble in the valleys and linger in the nooks and corners.

The first principle named — the independence of the church — asserts the position that each body of believers manages its own affairs, recognizing no ecclesiastical authority outside of itself. As the National Council of 1865 expresses it, "The

local or Congregational church derives its power and authority directly from Christ, and is not subject to any ecclesiastical government exterior or superior to itself."

The teachings of Christ and the practice of the early apostolic churches seem to furnish light for the discovery and maintenance of this position of Congregationalism. The church does not delegate its power to minister, standing committee, official board, vestry, or session, nor to association, conference, convention, or presbytery, but keeps it in its own hands, to be expressed and exercised through the votes of the membership.

But the latter principle named, the fellowship of the churches, is supplementary to the former. This principle calls for mutual recognition, watch, and counsel among the churches. No church is under ecclesiastical accountability to the rest, but each is under moral and Christian accountability to all. This is also clearly set forth by the council of 1865. "Every local or Congregational church is bound to observe the duties of mutual respect and charity which are included in the communion of churches one with another, and every church which refuses to give an account of its proceedings, when kindly and orderly desired to do so by neighboring churches, violates the law of Christ."

Both these principles are involved in the installation of pastors. The church allows no outside or inside authority as to the choice of a pastor. No organization "assigns" or "appoints" Mr. Q to the "B Street Church" or Mr. O to the "D Avenue Church." The orderly voting of the membership only can signify the wish and choice of the church as to its pastorate. So far independence. But there is no such thing in human society as absolute independence. These churches are independent only of ecclesiastical authority, but from the nature of the case they are morally dependent, and amenable to a kind of authority, — that of moral influence. They are dependent in this sense by virtue of their relation one to another. This relation is most fully recognized, perhaps, by the calling of councils for the installation of pastors. This is done by the vote of the church receiving the pastor, and councils are constituted in membership, not of ministers and deacons, or elected delegates, but of *churches*, represented

by ministers and such delegates. Indeed, both ministers and laymen on councils are delegates of churches. The independence of the church is manifest in this case in three particulars.

First. The church decides what churches shall be invited.

Second. The council does not install, but acts for the church in such service as its deliberately chosen agency, or if council does not see fit to install, it gives its reasons, and advises against installation.

Third. The church in any case may or may not accept the advice of council. The fact of calling in other churches, however, recognizes the cardinal principle of the fellowship of the churches, and admits dependence upon and allegiance to moral and Christian influence, and virtually declares such influence an authority worth consulting. Consequently, when a council proves its influence of weight, when its advice has "force because of the force of the reason there is in it," that advice is authority, and church and minister must consistently believe its moral, suasive, advisory mandates worth heeding. If there is good evidence that a council has been hasty or partial, or was improperly called, or if new facts develop, and for *such reasons* the church votes not to accept its advice, it may call another council; but the first business of that council would be to convince itself of clear evidence that the former council failed in being legitimate for the reasons mentioned.

With such fundamental principles, the polity makes claim to good practical reasons for installation. We will mention some prominent ones:—

First. Installation is an orderly proceeding. It is an occasion calling attention to the principles of the polity. It is enough a form to indicate organic denominational position, and to make a right impression upon the parties immediately interested, as well as upon the general public.

Second. Installation secures the usefulness of the ministry. It does this in the fact that it looks to permanency. The word "settled," in any adequate view of installation, carries its legitimate meaning, and so far forth in that fact the pastor has at once a base of operations. (a) It is favorable for the pastor's

intellectual force. He can to some extent lay out courses of study and thought. He sees not only the opportunity but the demand for this in the very idea of probable permanency ; and other things being equal, if he meets this demand, he will make the probability of the permanency continue. He must fill up as he draws out, and without filling up he can have little complacency at any time that his reservoir is full enough to depend serenely and audaciously upon while he is drawing out. (b) He can make plans for wise and efficient personal influence in his great mission, by now and then a far outlook, — plans which, by suggestion and a genuine stimulus and inspiration, shape the purposes and work and character of his people. (c) Every advantage from permanency is enhanced and multiplied by the powerful effect a pastor may produce through the full influence of his own Christian character as neighbor, citizen, friend, and church member, as well as religious teacher and adviser. (d) The installed pastor recognizes an offer of confidence as implied in the act of the church which settles him, or makes him at once this religious guide, with a view to permanency in that relation ; and he meets this offer of the people's confidence to him with an immediate offer of his own to them. (e) He also feels the additional strength and security of his position in the fact of the assured confidence of the neighboring churches, which is based not upon hearsay reputation, but upon knowledge actually gained through the examination which has justified his installation.

Third. Installation secures the permanent welfare of the churches. Pastors die, or are, for reasons sufficient or insufficient, dismissed. Churches live, and gather the generations. (a) Every reason given for installation with a view to the minister's usefulness, applies conversely in reference to the welfare of the church. A religious teacher's intellectual life and plans, his outlook for remote results by influence, measures, and methods, his devout, earnest, Christian character, his receiving and giving of personal confidence — all elements of permanent efficient service — pertain vitally to the welfare of the church. (b) Through installation, the church is "settled" as well as the minister. Questions as to the minister's tenure are not continually coming up ; not once a year does a possi-

ble restless spirit in a congregation have its opportunity. "Every pastor," says one, "has his own ways. Often some of them are unacceptable peculiarities, the effect of which is to be diminished by familiarity (not with the pastor but with his 'ways'). Or they are modest sterling qualities, the power and influence of which are to be attained only by somewhat permanent service and long knowledge, and experience of their truth and worth." Pertinent are the words of a representative man at the West. He says, "Installation prevents the overhauling of the minister-question at every annual meeting, which would cripple the influence and standing of St. Paul himself." (c) Installation is quite evidently for the welfare of the churches, nay, for their protection and continuance, inasmuch as it is a safeguard from the doctrinal unsoundness of ministers. We are making rather suggestive history just now upon this point, as the April number of the *QUARTERLY* shows.

The Unitarians, as we hear from private sources, are, some of them, saying certain others of our clergy would be with them, if they had parishes for them. All this is good news, since it shows that these men cannot carry our churches with them as was done fifty years ago, besides showing the ministers to be worthy of our respect, since they are willing to go out from us if not "of us." But the churches cannot fail to recognize the safeguard installation is in this direction. Churches have an interest to ask for ministers of sound body, sound mind, and sound "age"(!), and most assuredly they must ask as to soundness in Christian (Old and New Testament) evangelical *faith*. Upon this depends the continued existence of the churches in spiritual, aggressive efficiency.

The average of our churches could not furnish a membership sufficiently trained in theology, or even in the New Testament, to judge of a minister's doctrinal soundness. Hence they must ask neighboring churches to send their trained pastors (and layman if they have them) to look into that matter before the installation is consummated. Churches hiring from year to year, if they are not in danger of final extinction, are exposed to a disaster more widely damaging, that of becoming Sunday clubs, where literary, musical, and some philanthropic *efforts* are made, — "culture" is set up

as god, and Christ is only "Jesus," a personage for respectful historical criticism. On this point a representative Eastern man writes, "I think we may as well begin in earnest to face the question of doctrinal soundness. If not, we shall not long have much installing to do nor any churches to install over."

2. But the question, Is the installation of pastors a constituent element of the Congregational polity? must be answered not only from the direction of principles, but also from the direction of *facts*. (a) The first fact is, that the New Testament furnishes indications of fixed relations of pastors or elders to particular churches, and a representative instance of a council which manifested the fellowship of the early or apostolic churches. This fact is prime in importance, since from this, and others justly inferred if not stated, our polity has evolved its cardinal principles. (b) But again our polity in this country is a history, a growth, as well as a theory. From quite an early day a practice has been common among the churches which involves the form and meaning of the modern installation service. Cotton Mather tells us that when a minister was removed from one church to another "a day of prayer is kept, the choice is renewed, and the charge accepted in the presence of delegates from other churches." It is well known that for a long time the view was held and acted upon that a man was not a minister unless he was a pastor in charge of a church. For more than one hundred years of our history, moreover, ordination always meant what installation now does. None were ordained "to the ministry," but *over* churches. (c) In later days, to the present, a majority of the churches in Massachusetts and Connecticut, where Congregationalism was first planted, have held both the theory and practice of installation. (d) And further, almost without exception the leading minds in our denomination, whose views reach us through oral expression or the printed page, heartily and firmly support this theory and practice.

From leading principles and facts, then, it would seem that the installation of pastors *is* a constituent element of the Congregational polity.

But another question confronts us.

II. Is the installation of pastors *considered* an essential of this polity?

The answer to this question can but have significance. We must now go into the valleys and find our way into nooks and corners, if not into some caves and subterranean passages. And our explorations, somewhat below the theoretical and historical summits of our polity, may lead not only into a heavier atmosphere, but to the discovery of a new drift. Take the stronghold of Congregationalism, Massachusetts, for a little survey. In 1857 the number of churches in Massachusetts was four hundred and forty-four; sixty with ministers not installed, and forty-two not supplied. In 1867 the number of churches was four hundred and ninety-six; one hundred and fourteen with ministers not installed, and eighty-seven not supplied. The number of ministers not installed was nearly doubled in ten years, while the increase in the number of churches not supplied nearly equalled the increase in the whole number of churches. In 1877 the number of churches was five hundred and twenty-six; one hundred and seventy-four with ministers not installed, and seventy-three without supply. In the last ten years the number of churches increases by thirty; the number with ministers not installed increases by sixty, and the number without supply decreases by fourteen. For the last twenty years the number of churches increases by eighty-two, or an average of about four per year; the number with ministers not installed increases nearly threefold, or from sixty to one hundred and seventy-four, or on an average, nearly six a year, and the number not supplied also increases on an average of nearly two a year, or from forty-two to seventy-three. Massachusetts and Connecticut are the only States reporting more ministers installed than uninstalled. The two States reporting the next largest number of churches are New York and Illinois. In New York of two hundred and fifty-nine churches, only fifty-nine; in Illinois of two hundred and forty-two churches, only twenty-six have ministers installed. Iowa reports two hundred and twenty-five churches, with only seventeen ministers installed. The whole number of churches in the country is 3,564. Of these, 2,693 are regularly supplied,

but 1,795 of the ministers supplying are uninstalled. "Tempora mutantur, mores mutantur."

Twenty years ago a leading and lively writer in our QUARTERLY makes the following statements: "Few men of middle age are now in their first pastorates. A few Sabbaths of preaching seminary sermons, a hasty vote, a council obliged to concur, — this is the settlement; a few months of novelty, gradually waning to indifference, a few years of sameness, a restiveness on the part of minister or people, a difficulty through some troubler in Israel, — this is the tenure; then a request for dismissal on the ground of 'ill health,' a council to indorse the minister as an angel and the people as saints, condolence with the church in its 'great loss,' a separation, — and this is the end." "Such," he adds, "are a majority of our pastorates." If that were true, making allowance for rhetorical and quizzical features of statement, before the war, it cannot be less so now. There are more reasons for this state of things than we are now called upon to canvass, but the facts are significant.

There *is* a deep valley between the two heights of this polity, where Congregationalists and others get bewildered. People do not quite see how they are both independent in church matters and yet amenable to authority under the softened term "advice." In a given case a church appeals to the Polity after this manner: "O hoary and venerated Polity, you declare our independence, but we have 'advice' not to install this man pastor who is our choice. We can show our genuine Congregationalism by declining to accept advice, but you then tell us we are not Congregationalists but Independents, and have no just claim upon the fellowship or communion of neighboring churches, intimating that if we keep our chosen pastor, we may expect neighboring pastors not to exchange with him or sit with him in councils, or let him represent us in conference. If we accept advice, and attempt to reconsider our unanimous votes, we show our Congregationalism by giving up our independency, but we shall no longer be united, but divided, since many in our membership are thoroughly independent in their Congregationalism, even if they *are not* Congregational in their independency. And moreover, O

Polity, if you can advise us not to install a minister, you can advise us not to dismiss one. You say you would advise thus in such a case only because good reasons for dismissal were not made to appear. Yes, but we might think it would not be for our good, and certainly not for the pastor's, to make all the reasons appear. Furthermore, some time in our history we may have a pastor duly installed whom we desire to keep, even when he asks a dismission. We call a council. He gives reasons for desiring a change, but perhaps it would be not for his good, and more especially not for ours, if he gave all his reasons. Suppose council advises against dismissal, and we are glad and willing to accept advice, if he will; but he does *not*, and *goes*, as it proves he was determined to do: is he cut off from fellowship and no longer a Congregationalist, but an Independent minister? We find," continues this appellant, "that very many pastors well 'settled' have yielded to pressing invitations to other fields all along the years of the last quarter of a century, thus invading the principle of permanency, so that, while the churches are foolishly restless very often, they have felt at liberty to press somewhat *their* desire for change."

And we have seen, as we might expect perhaps, that pastors, after from four to eight or ten years of service, find it difficult, if they are willing, to break the connection gracefully, and are, without fault of their own, compromised by warm and belligerent friends in church and society, until divisions, bitterness, and heart-burnings among the members destroy peace and efficiency for the whole, and not seldom the best of pastors are unwise and, apparently at least, somewhat unchristian, since from the nature of the case they cannot have that full knowledge of facts which is necessary for clear, correct judgment and calm action; and worst of all in such cases, difficulties are swollen and "red in the face" at the outset, because certain ones in church and society, who are in numerical minority but in financial majority, will "starve out" a minister, though denying, under sophistical phrases, that they are doing so; will hold "informal meetings," to a pastor's prejudice, and secretly undermine his influence and bring him into unpopularity, magnifying his faults and minnifying his excellences; or will wait upon him as a self-constituted committee, and inform him

that in their judgment his usefulness is at an end ; or some one will "write him a letter," — all this when no open, kind, and frank course has been taken with the pastor by any one. And this brings the appellants to still greater plainness of speech. "We must further say, O ancient Polity, though with utmost respect, your two towering summits of principle are virtually levelled to the ground, your system left flat as to fundamentals, by an abuse of the constitution of ecclesiastical affairs in New England and in the larger cities elsewhere, whereby the church, with its asserted, not to say boasted autonomy, with its safeguards and sympathies of fellowship, in its choice to install, and to keep or dismiss a pastor, is overawed and controlled by the society. In the case of dismissal, the church moves because moved upon by the society, or, in some cases, after the society has taken deliberate action, which has virtually or morally, and perhaps financially, dismissed the pastor."

Then a council comes in, called by a letter-missive which reads, "the church and the society connected with it," when it should read, "the society and the church connected with it," and really installs or dismisses as the agent, not of the church proper, but of the society. This parish system does not always and necessarily work ill, but it often invades our theories of church independence, the permanency of pastorates, and even of church fellowship, as might be expected and as the history now making shows. "Now, O Congregational Polity," appellants continue, "this state of things *is*, whether it ought to be or not, and whether it be the fault of your principles and practice or not. One of your ablest writers pertinently says, 'Though loath as we are to admit that want of principle ever enters, we must yet confess that our polity is evidently intended by its reliance only on moral power, for people in a high state of grace, and we must further confess that grace is not always found.'" (*Exit appellants, enter essay.*)

We must come out of these nooks, corners, and caves, and take position again on the heights, which, after all, stand illuminate and serene.

III. The answer to appellants and the explanation of their discoveries in the valleys must be found in direct response to the main question, to which we now return. "*Should* the

installation of pastors be considered an essential of the Congregational polity?" The writer of this essay, now sixteen years in the Congregational ministry from choice, was born, bred, and by full courses in the schools, trained a New England Congregationalist. This essay answers the main question it considers plumply in the affirmative. But it recognizes new departures by the significance of facts. It believes Congregationalism inclines to make too much of its principle of independence, and that some Congregationalists incline to make too much of the principle of fellowship. Theoretically and historically the installation of pastors is a constituent part of the Congregational polity. Practically, for more than a quarter of a century, the denomination has not in strict sense considered it so. It probably will not for some time to come. In Massachusetts and Connecticut it will be likely to have the majority in its favor, and ought to, because in these States it specially needs to do so and has facilities for it. So throughout the country, the principle involved in the practice of installation ought to be considered *essential*. In the application of the principle there are and will be qualifications. It is no longer necessary to say that a minister installed in due form by council is not "settled," because not in theory settled for life. The idea of permanency is not given up. A few men, who have long-suffering churches, and are themselves qualified by the "level head" as well as the upright heart, by tact as well as by learning and piety, by common-sense as well as by enthusiasm, — a few such men — and but a few in these days, when the world is on the railroad, reading newspapers — achieve long pastorates. All honor to these patient, richly endowed, "settled" pastors and their settled churches and societies! But every pastor must make life-plans, even though death, physical or ecclesiastical, may threaten now and then, and finally surprise as well as overtake him. In this sense, a church settles the minister-question by formal installation. By mutual forbearance and yielding, church and pastor will stay settled as long generally as both believe it best they should, and the pastor and *people together* can achieve permanency; or if the painful question of separation must come, that ought to be settled without prolonged torture to the pastor and his family

and a disastrous quarrel in the church. And yet the pastor must remember that the people expect him to be "hammer" to a very limited extent, and "anvil" to a very large extent. (Perhaps the Master expects this within reasonable view.)

Nor is it essentially true that a minister is not settled, and not in any sense a pastor, because he is not installed by council. The application of the polity in New England works to the position that a minister is not pastor unless installed, but even here there are, practically, exceptional cases. Not ten years ago, indeed, Connecticut Congregationalism declared in grave speech and graver document that no uninstalled minister was a pastor, or could properly be a member of a council. It was answered that churches, not men, make up councils; and when a minister, perhaps for years doing all the work of a pastor, and with marked success, is sent by his church, to refuse him is to refuse the church. Consequently the practice of the churches has destroyed the effect of the Connecticut theory. Seventy-five years ago the names of the churches, and no names of pastors or delegates as such, appeared in the minutes of councils, and men did not vote, but churches; *i. e.*, whatever the number of delegates, each church had one vote. (Then doubtless all formal courtesies were to churches and not to men, so that not the eldest pastor, but the pastor representing the oldest church, called councils to order for organization.) Practically, moreover, ministers not installed are settled, inasmuch as in different parts of the country such terms of service do not involve the "hiring" or voting process once a year. The writer was settled over a church on the banks of the Mississippi for six years. The call was orderly, and installation was soon proposed. "No," was the answer, "our last pastor used influence for six months to induce us to install by council. We finally yielded, and in six months after his installation he accepted an invitation to another field, and departed without a council. We'll not install you for fear you'll leave us." The six years passed, and no question as to the pastor's tenure received any deliberate or formal attention. In the small places at the West, — where perhaps it would be absurd to settle a minister, since nobody is settled, — the churches hire from year to year. It is very important, too, to remember that the

fact of so great a number of uninstalled ministers, in the interior, west of Ohio certainly, does not signify there what it would at the East. The ecclesiastical arrangements and connections of the Western churches are different from ours. They know no such thing as a conference, as we understand it. Methodism, with its conference, so took the country in an early day that the nomenclature of Congregationalism must be guarded. What are called conferences at the East, the Western churches call associations. In New England, ministers constitute local associations; in the West, churches constitute both local and State associations. A church applies for membership in association, but is not received by virtue of a due organization by council, but must present its creed. If it is Congregational and Orthodox in belief, it is received with its pastor, and succeeding pastors are received on letters from former associations and as representatives of the church whose creed has been the term of its admission. If such church with its pastor changes from orthodoxy to heterodoxy, the association may call the parties to account, and withdraw fellowship; the church and pastor, if aggrieved by such action, having recourse to a council. The view that ministers not installed may be in some worthy sense settled, has indorsement in a foot-note to a summary in the *QUARTERLY* for January, 1878, as follows: "Most of the acting pastors are practically the same as pastors, the difference being in the omission of formal installation."

The difficult point, where qualification is dangerous, is that pertaining to doctrinal belief of ministers and churches. If in language already quoted we "face the question in earnest" and "face" it with "results" of councils which advise against the will of majorities in our churches and societies, we shall multiply independent, or worse, perhaps divided and shattered churches, and installations by council will be less and less in increased ratio. Perhaps this would be best, but it might be difficult to unite churches and ministers of thoroughly orthodox views in such a course. The writer put the question of this essay into a private letter to one of Massachusetts' foremost preachers and effective laborers. His reply was, "I am not wise in questions of polity. The logic of events is certainly

answering your question in the negative, and an ecclesiastical drift, when it sets in, can no more be controlled, humanly, than can a geological drift." A thought suggested in view of these words is, "drifts" have trends, and the trends change. While we are practically having short pastorates, we do not give up the theory of long ones. The Methodists have had the theory as well as the practice of short pastorates only, but are now feeling a pressure in the direction of giving up both. English Congregationalism, which has never practised installation by council and like associated features, is now, in some of its leading minds, looking in the direction of the same installation. The "trend" as to some doctrines is, in some quarters and in some minds, unquestionably away from the standards. This seems not altogether encouraging from some points of view, but such things have been before. The trend will surely change, as it always has. Bowlders, like the Edwardses, Dwights, and Lyman Beechers, of former theological periods, will no doubt in due time be the way to obstruct the present drift and change its trend. All essential religious truth will live, and so will the pastors and churches who are nourished by due proportions of such spiritual food. The others will die, or at least be left to vegetate upon the dry leaves and twigs of speculation, until, for lack of sturdy elements, which only constitute vigorous life and secure growth that "bears much fruit," they will become comparatively harmless. If ministry and church membership keep in mind their *raison d'être*, that which only can secure their continued existence,—a saving, aggressive mission,—they will be sound, godly, devoted, and enthusiastic; pastor and people will be "settled" in sublime purposes, and aims made clear, distinct, and permanent through the illuminating, inspiring, and eternal forces in the gospel of Jesus Christ. To this end, all appliances for securing the greatest possible efficiency of pastor and people "should be considered essential," as of highest importance, should be considered essential, as constituent elements of all plans and politics.

HENRY E. BARNES.

Haverhill, Mass.

CONGREGATIONAL NECROLOGY.

[NOTE.—In the July number the vital statistics of all deceased ministers are given in detail, hence in this necrological department, in the case of ministers, some statistics are designedly omitted.]

REV. DAVID NICHOLS COBURN died at Monson, Mass., Dec. 7, 1877. He was born in Thompson, Conn., Sept. 11, 1808. He was the eldest of four children (two sons and two daughters). His parents' names were Rufus and Phebe (Nichols) Coburn.

His parents were earnest, devoted Christians, and early sought to impress the minds of their children with divine things. As a result of such faithful painstaking he became very serious and thoughtful. He did not, however, make an open profession of religion till the year 1832, at the age of twenty-four, when he united with the Congregational Church, of which Dr. Dow was pastor. Most of his early education was acquired at "Dudley Academy." After spending a year at Monson Academy, he entered Amherst College, from which he was graduated in 1838. That conscientiousness which so distinguished his boyhood had a peculiar and remarkable illustration during his college life. In Prof. Tyler's *History of Amherst College* a very graphic account is given of the famous "rebellion" of the class of '38, which for a time seemed to threaten the very existence of the college. The Amherst historian speaks of Mr. Coburn as standing *alone* at this critical period in defence of the faculty and authorities of the college, and *against* his classmates in rebellion. This position of Mr. Coburn was afterwards acknowledged by his mates as just and honorable, and for it he was greatly commended by them.

After graduation from college, he entered that same year the Theological Seminary at East Windsor, Conn., graduating with honor in the class of '41. He then supplied for six months the Congregational Church in Hampton, Conn.

He was married Nov. 30, 1841, to Elizabeth Haley Larned, daughter of William Green Larned and Mary (Gay) Larned, of Thompson, Conn.

He was ordained and installed pastor of the First Congregational Church in Ware, Mass., Sept. 21, 1842. After a successful pastorate of twelve years he was dismissed at his own request, April 17, 1854. During his ministry at Ware, eighty-three were added to the church. He remained a year among his former people, after his dismissal, supplying at different times vacant pulpits in the vicinity.

His parents, now being aged and feeble, greatly needed his care

and assistance, and under these circumstances he felt it unwise to accept another pastorate. He therefore assumed control of the little fortune his father had saved, purchased a home in Monson, Mass., and made such prudent investments of the remainder as to yield a comfortable support for the family.

He continued to supply vacant pulpits till failing health compelled him to withdraw altogether from active ministerial duties. Being naturally reticent and retiring in his disposition, these traits became more marked with failing health.

He was a great reader, and endeavored to keep himself well informed on all the important questions of the day. He felt a special interest in the welfare of his Alma Mater, and as long as his health permitted was a regular attendant upon the annual meetings of Amherst College alumni. Though feeble in body, his mind appeared quite active till the winter of 1875-6, when he received a slight shock of paralysis, which affected his mental powers, and after that time he gradually failed until his death.

Though Mr. Coburn has left many valuable papers in manuscript, the only one which he consented to have printed was "An Historical Discourse delivered at Ware, 1851, Commemorative of the Formation of the First Church in Ware, May 9, 1751." Mr. Coburn was married but once. His widow and two daughters survive him. Two sons died in infancy. The elder daughter is married to a clergyman, and the other daughter remains with the mother in the family home at Monson. As a companion, friend, and counsellor, he will be greatly missed by those who knew him best.

The funeral services were attended by Rev. E. P. Blodgett, of Greenwich, his classmate and life-long friend, also by Rev. C. B. Sumner, pastor of Congregational Church in Monson, and by Rev. James Tufts, each of whom, from personal knowledge, paid a warm tribute to his memory.

M. L. C.

REV. JOEL GOODELL, son of Wm. Goodell and Phebe Newton, and younger brother of Dr. Wm. Goodell, of *Forty Years in the Turkish Empire* notoriety, was born in Templeton, Mass., July 22, 1799.

In his youth he removed to the State of New York. He never enjoyed the advantages of a college education, but studied theology at Auburn, N. Y.

He was married in 1830 to Lucy Childs, of Niagara, N. Y., and went as pastor, with other emigrants, to Liberty, Clay County, Mo., where Mrs Goodell died in the autumn of 1831, leaving an infant

son, who soon followed his mother. In 1833 Mr. Goodell was married to Elmina Brigham, of Dunkirk, N. Y., who died in 1843, leaving four children, three of whom still live. In 1844 he married Clarissa Platt, daughter of Dea. Platt, of Oberlin, Ohio, who, with two of her five children, survives him.

On account of ill health, Mr. Goodell was unable to give himself wholly to the work of the ministry. From 1834 to 1854 he lived, most of the time, on a farm near Harrisville, Medina County, Ohio, and in the mean time supplied the church in Wakeman, Huron County, in 1842, and preached at other places, as health and opportunity permitted. He was at Clinton, Fulton County, Ohio, from 1854 to 1856; at Graham, Johnson County, Iowa, from 1857 to 1863; moved to Percival, Fremont County, Iowa, in 1863, and to Tabor in 1864, where he died.

Mr. Goodell was a devoted Christian, a loving husband and father, a kind neighbor, a faithful friend, ready for every good work. For a year or more before his death, he had relinquished all care about temporal matters, yet frequently attended the prayer-meeting, and urged his fellow Christians to study the Bible and *know* Christ. This was his theme. Death to him had no terrors. To a Christian brother who called to see him a few weeks before his death, and who remarked, "You hardly expect to live through the winter," looking up with a smile, he replied, "*I hope not.*" With cheerful submission and filial confidence he waited his Father's pleasure. His end was peace. He gently fell asleep without a struggle on the morning of Nov. 24, 1877, aged seventy-eight years four months and two days. "The memory of the just is blessed."

J. T.

REV. JONATHAN SMITH GREEN died at Makawao, on Mani, one of the Hawaiian Islands, Jan. 5, 1878, aged 81 years and 16 days. He was born at Lebanon, Conn., Dec. 20, 1796, and was the son of Beriah and Elizabeth Green. In his early childhood the family removed to Pawlet, Vt. The father's name, Beriah Green, was also the name of an older son, Rev. Beriah Green, somewhat widely known as a preacher, resident last at Whitesboro', N. Y. From this older brother's helpful instruction, the ordinary advantages of a common-school education were so well supplemented that, without a course of study at college, he entered Andover Theological Seminary; and was graduated in 1827, in the same class with Rev. J. S. C. Abbott. He married Miss Theodosia Arnold, of Middletown, Conn., daughter of Mr. John Arnold, of East Haddam, Sept. 20, 1827. Having received an appointment as a missionary of the

American Board of Commissioners for Foreign Missions to the Indians of the Northwest Coast, he was ordained at Brandon, Vt., Oct. 3, 1827, and took passage with his wife for Honolulu, where he arrived in the spring of 1828. Leaving her with an infant child there, he embarked in a trading vessel to go to his expected field of labor. But the vessel was attacked by the then untamed savage tribes of that region, and he was obliged to return to Honolulu. He was then stationed by the Sandwich Islands Mission with Rev. Mr. Richards, at Lahaina, whence he was removed to Hilo in 1831. In 1832 he was transferred to Wailuku, where he continued his successful missionary labor till 1842. Here he established the first boarding-school for Hawaiian girls, carried on afterwards by Miss Ogden alone, and since her death by Miss Carpenter. Bold, enterprising, and energetic in all his labors, he never hesitated to rebuke wrongdoing, whatever the social station of the offender. By his plain-dealing in such matters he sometimes provoked the anger of individuals whom he had publicly denounced, though none ever carried their animosity further than threatening words. The same spirit of sturdy defence of what he believed to be right and duty, led him in 1842 to withdraw from the service of the American Board of Commissioners for Foreign Missions on account of the position he had taken in reference to slavery in the Southern States. He kept on in the work to which he had consecrated his life, and accepted an appointment as one of the missionaries of the American Missionary Association, but for his annual salary he depended almost entirely on the congregation which he undertook to gather at Makawao, a few miles distant from Wailuku. The church which he there formed, and of which he was pastor till death severed the relation, was independent of all ecclesiastical connections. The number of the native population has been constantly diminishing, but the number of foreign settlers has been on the increase. By all classes he was revered for his integrity and steadfastness, and their kindly feeling and grateful esteem for "Father Green" have been manifested in various ways during his protracted helplessness, resulting from repeated shocks of paralysis. Bereft of his first wife by her death, Oct. 5, 1859, he married, Sept. 18, 1861, Miss Asenath Spring, of Providence, R. I., daughter of Mr. Elkanah Spring, of Brimfield, Mass. Two children by the first marriage survive their father, — Rev. Joseph Porter Green, a graduate of Bangor Theological Seminary, now an invalid, residing at Honolulu, and Miss Mary E. Green, principal of the girls' boarding-school at Waiialua; also, two children by the second marriage, Laura S. and Frank C., residing with their widowed mother at Makawao.

C. M. H.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

Dr. Farrar on "Eternal Punishment." The canon of Westminster will be sure of an indulgent hearing on this side of the sea, where he is so favorably known by his works, above all by his beautiful *Life of Christ*. The greater is our surprise at the character of his discourse with the above title in Westminster Abbey on the eleventh of November last. A sermon it must perforce be called, though it would be hard to say why, if any connection should subsist between sermon and text. The preacher chose one of the most difficult passages of Scripture (1 Pet. iv, 6), and then discarded it totally, save in a single and quite groundless remark near the close. The sermon opens with a vivid picture of the misery which is caused in this world by sin. The fact of sin is brought home to the consciousness of all, and we expect to be shown how much more terrible a thing is sin than pain. Would that all who deal with the subject of future retribution would bring out that contrast oftener! But the next paragraph of the discourse before us is a most unseemly tirade against the preachers of endless punishment. It is often asserted, and this sermon favors the statement, that the fate of the wicked has never received so thorough a discussion in Old England as the last generation or two in New England have given it. Those who have followed the controversy here will recognize painfully the familiar *argumentum ad invidiam* and *ignoratio elenchi*. (Our citations are from *The Complete Preacher* for January, 1878, which claims to give a full report of Dr. Farrar's sermon.) "Those who pretend to dignify with the name of Scriptural argument the ever-widening spirals of dim and attenuated inference out of the narrow aperture of single texts, those who talk with the glib self-complacency of an ignorance which takes itself for knowledge, — they, perhaps, may speak readily of fire and brimstone, and may feel the consolatory glow of a personal security as they dilate upon the awfulness and finality of the sufferings of the damned." And further on: "I repudiate these crude and ghastly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as a falsehood against Christ's universal and absolute redemption. I denounce them as a blasphemy against God's exceeding and eternal love." "I shake off the hideous incubus of atrocious conceptions attached by false theology to the doctrine of final retribution."

Doest thou well to be angry? Is not Dr. Farrar injuring his cause by this violent language? His own belief, he tells us, he knows to be "the belief of multitudes and of yearly increasing multitudes of the wisest and most learned in our church."

One cannot but congratulate the Church of England on the possession of "multitudes," not only among the wise and learned, but among her wisest and most learned, — "yearly increasing multitudes," too. We make

the remark with no captious intent, but simply to point out the spirit of exaggeration which the whole sermon breathes. This is manifest in the account of the popular conception of hell. It is a travesty upon the Christian public to ascribe to them the mediæval belief on this subject. Yet no later authorities are quoted than Jeremy Taylor and Henry Smith of Cambridge. According to this so-called popular conception, "the moment a human being dies, at whatever age, under whatever disadvantages, his fate is sealed hopelessly and forever." Does Dr. Farrar mean what he seems to mean, or is he cheating us with cunning words? We do believe the fate of all to be sealed at death for bliss or woe; but why this conjunction of "at whatever age" and "hopelessly"? None of us believe in the perdition of any who die before the age of full moral responsibility, whatever that age may be. If, with Dr. Hodge, we should place it at about twelve years, our meaning would be simply that a boy of twelve is as truly a moral agent as a man of forty. The question of age has no right to enter into the problem; and the phrase "at whatever age" looks like a covert attempt to fix upon evangelical Christianity a stigma which it constantly discards.

Dr. Farrar asks, "Which of us has not heard sermons or read books to the effect that if you could conceive of an everlasting toothache, or the incessant scream of a sufferer under the knife, that would give you but a faint conception of the agony of hell; and yet, in the same breath, that the majority of mankind are doomed to hell by an absolute predestination?" We venture to say that the answer to this question would be, "Very few, if any," had not the preacher adroitly inserted the phrase "or read books"; for his cultured audience might have been familiar with the literature of a century or two ago. In this country, at least, we hear no such preaching of hell (unless perhaps from some of our colored brethren), nor is the absolute predestination thither of a majority of mankind either preached or believed. On the contrary, the Orthodox doctrine here is that the majority of mankind are saved, — half the race as dying in infancy, and "yearly increasing multitudes" as personally accepting the Saviour.

Who holds "the base and feeble notion that virtue would be impossible without the horrors of an endless hell"?

Dr. Farrar refuses flatly to decide the question of future punishment by the simple testimony of the Bible. "Reason and conscience and experience, no less than Scripture, are also [*sic*] books of God, and must have a direct voice in these great decisions." He appeals from "the ambiguity of opposing texts" and from "the ignorant tyranny of isolated texts" to "the broad, vivifying principles of Scripture."

But there are only two ways of obtaining these principles, — by carefully studying particular texts (*e. g.*, "God is love"), or by making them up from our own imaginations. So far from resting his belief on the Word of God as it is, Dr. Farrar invokes that dangerous "innere Kritik" which has often proved the bane of exegesis.

"My brethren, we live under the dispensation of the Holy Spirit. Our guide is not, and never shall be, the asserted infallibility of isolated words."

The Holy Spirit dwells in the Christian, not to contradict, but to confirm and apply, his inspired Word.

The issue is a simple one. Is the *whole* Bible of Divine authority? As a general rule, those who say "Yes" believe in endless punishment; those who say "No" disbelieve it. Dr. Farrar tells us that for every text quoted in favor of this doctrine, two can be adduced on the other side. We repudiate the notion of "sides" and "opposing texts." One clear, Biblical statement is an infallible voice from heaven. If our doctrine be not in full accord with the so-called Universalist texts put together at the close of the discourse we are reviewing, it cannot stand. Let us see what this Christian teacher, "claiming the fullest right to speak with the authority of knowledge," has to say about the testimony of Scripture. "Now I ask you, my brethren, very solemnly, where would be the popular teachings about hell, if we calmly and deliberately erased from our English Bible the three words "damnation," "hell," and "everlasting"?"

Just where they are now, we reply, in the Bible. See John iii, 16, 36; xvii, 12. Matt. iii, 12; xiii, 40-42, 49, 50; xxvi, 24. Mark iii, 29 (sin, not damnation); ix, 48. Luke xvi, 19-31 (*delete* the word hell (Hades) in ver. 23). Rev. xiv, 10; xx, 15, and many other passages.

We accept at once Dr. Farrar's appeal to the original, and to the "proper, historical sense." We admit that "damnation" is condemnation, and that "hell" meant originally the Valley of Hinnom, just as Paradise meant originally a garden, or park, each word becoming a vivid symbol of bliss or woe. Will Christ's words in Matt. xxxiii, 23, lose any force when we render them "serpents, offspring of vipers, how can ye escape the condemnation of Gehenna?" We might not attach the idea "endless" to the word "Gehenna," had not Christ told us that it is everlasting. But Canon Farrar says "everlasting" will be erased from the Bible, if the revisers do their duty. As we have seen, the popular doctrine of future punishment would stand without it, but some other doctrines would fare hard. "The mercy of the Lord is from — to —." "I hid my face from thee for a moment; but with — kindness will I have mercy on thee." "In the Lord Jehovah is — strength." "He that believeth on me hath — life." We do not know how the revisers will fill these blanks; we only insist that they shall apply the same words to the punishment of the wicked.

Says Canon Farrar, "The word *aionios* is in the Bible itself applied over and over again to things which have utterly and long since passed away." On the contrary, it can possibly be so used only once (Jude 7) and probably is not even there. What Dr. Farrar means is that *aionios* is so used in the Septuagint translation, a version vastly inferior to the English Bible. We protest against the common ascription of a semi-infallibility to the L X X.

Dr. Farrar falls in with the antiquated exegesis of Rev. x, 6, "There should be time no longer." Whatever philosophy may say of "the eternal now," the passage just cited gives no color to it. He also quietly assumes that 1 Pet. iii, 19, teaches Christ's preaching in the intermediate

state, though Dr. Bartlett demonstrated the contrary, and settled this much-vexed question in the *New Englander* for October, 1872. But this is a trifle to his assumption that, granting the former, the fate of man is not finally sealed at death; for 1 Pet. iii, 19, says not a word about the effect of that preaching. Even should we admit that some in the other world repented and were saved, is it, as Dr. Farrar says, "clear and obvious to the very meanest understanding, that if the fate of those dead sinners was not irrevocably fixed at death, neither of necessity is ours?" Perhaps so; but hardly to the *enlightened* understanding.

"*Faith and Philosophy*"¹ is a volume of essays by the late Henry Boynton Smith.

Prof. Smith was born in Portland, Me., a city "beautiful for situation," and distinguished for its social culture, Nov. 21, 1815. Entering Bowdoin College at the age of fifteen, he was graduated in 1834. His theological studies were pursued at Bangor and Andover. He afterwards visited Germany and pursued them still further in connection with philosophy and church history, at the universities of Berlin and Halle. In that land of scholars he gained the marked respect of his teachers, who treated him rather as a friend and equal than as a pupil. He was often a welcome guest at the house of the noted historian, Neander; and his relations with Tholuck and Ulsici were especially intimate. He also formed ties of friendship with many students and young theologians, which remained fresh and steadfast to the day of his death. After his return to America he taught a year in his Alma Mater, and in 1842 was ordained as pastor over the Congregational Church in West Amesbury. From 1845 to 1847, while yet pastor, he gave instruction in Hebrew at Andover. Near the close of the latter year he became Professor of Mental and Moral Philosophy in Amherst College. He received in 1850 a unanimous call to fill the chair of Church History in Union Theological Seminary, New York City, which after a severe mental struggle, growing out of his devoted attachment to New England and New England institutions, he accepted, and never doubted the wisdom of his decision. He now entered the Presbyterian Church, and became one of its most honored leaders and teachers. He was transferred in 1855 to the chair of Systematic Theology, which he retained till 1874, when, on account of ill health, he resigned. He was at once made Professor Emeritus and appointed lecturer on Apologetics. In 1859 he became editor of *The American Theological Review*, which, in 1863, was united with *The Presbyterian Review*, under the title of *The American Presbyterian and Theological Review*. This again was united, in 1871, with *The Princeton Repertory*, and assumed the name of *The Presbyterian Quarterly and Princeton Review*. He thrice again visited Germany, — in 1859, in 1866, and in 1869. This last journey he extended to Italy and the lands of the Bible. He died in New York City, Feb. 7, 1877, in the sixty-second year of his age.

¹ See Scribner, Armstrong & Co., p. 66.

As information of his death spread, deep sorrow pervaded the communities where he was best known. The gathering at his funeral was such as is seldom seen on similar occasions in this country, and "testified that a very remarkable man had passed away. It represented whatever is highest and best in American culture and scholarship." At a meeting of the clergy of New York and vicinity, "voice was given to the common sentiment in a most appreciative minute" and in appropriate addresses. Touching tributes also came from the absent. On going abroad in 1869, Dr. Smith had expressed the wish, that in case of his death his old and dear friend, Prof. Park, of Andover, should speak at his burial. The distinguished professor could not be present, but expressed his strong sentiments of friendship and appreciative regard for the deceased father in a letter to his son, Mr. William A. Smith. "If, however, I had been able to reach New York, I could not have spoken at the solemnity. I could not have commanded my power of utterance. I felt unable to speak for a long time after I heard the sad news. . . . I do so heartily regret that I failed to see him when I was in New York twenty months ago. I desired to ask him many questions, some of which he was the only man capable of answering. I have this winter desired to propose some other questions to him, and I do not know any man who can answer them as well as he could. In certain departments of study he had traversed ground which few persons in this country have ventured upon. Is all his learning to perish with him? By no means. As he will live, so will his learning live."

The day after the funeral, Dr. Henry W. Bellows, a leading Unitarian divine, thus refers to the great and glorious scholar by whose bier he had just been standing: "The depth and breadth of Prof. Smith's theology and piety, the unaffected charity of his sympathies, his modesty under the crown of learning and philosophy which he so manifestly wore, his entire freedom from low ambition of place or name, his gayety of heart in weary invalidism, and the vigor of his soul so set off by the frailty of his body,—all these rare and precious characteristics, I, with thousands of others who have a nearer right to avow them, shall ever cherish and lament to lose. How it belittles our sense of human recognition and estimate to think how feebly the general public knows what a treasure has dropped from the world, and how poor it leaves the church and the scholarship of America."

Words of condolence and appreciation came also from beyond the sea. A pregnant sentence from Dr. Dörner's letter is placed as the motto of the volume. Prof. Godet, of Neuchâtel, Switzerland, writes:—

"La première fois que nous sommes rencontrés, c'était à Berlin, chez notre père spirituel, l'excellent Neander. J'ai appris alors à connaître en lui l'un des jeunes chrétiens les plus aimables, l'un des gentlemen les plus chrétiens que j'ai jamais rencontrés. Plus tard j'ai eu la joie de revoir M. Smith en Suisse. Devenus professeurs l'un et l'autre, nous causâmes naturellement de théologie, et j'appris alors à connaître l'un des esprits les plus profonds, les plus judicieux, et les plus perspicieux que j'ai

jamais rencontrés. Il dominait chaque sujet et me dominait en parlant. En apprenant la mort de cet homme éminent, j'ai eu le sentiment bien profond : Voilà un citoyen rentré dans sa patrie !"

The volume is composed of discourses delivered on special occasions, including his inaugurals on assuming the duties of his professorship of Church History and Systematic Theology in Union Seminary, and several searching and incisive articles which appeared in the *Review* of which he was editor.

I. "Faith and Philosophy," which gives name to the volume, was delivered before the Porter Rhetorical Society of Andover Theological Seminary. It profoundly impressed his auditory, and was published. It was republished by T. & T. Clark, Edinburgh. Sir William Hamilton and the late Dr. John Brown are named among its admirers. He who thoroughly masters it will gain a treasure which cannot be estimated by silver and gold.

II. "Nature and Worth of the Science of Church History" received the warm recommendations of our national historian, George Bancroft. Then almost a stranger, he said of it: "I was pleased and instructed by your inaugural address. In church history you have no rival in this hemisphere."

III. "The Reformed Churches of Europe and America in Relation to General Church History."

IV. "The Idea of Christian Theology as a System."

V. "The New Latitudinarians of England."

VI. "The Theological System of Emmons."

VII. "Christian Union and Ecclesiastical Reunion."

VIII. "Sir William Hamilton's Theory of Knowledge."

IX. "Draper's Intellectual Development of Europe."

X. "Whedon on the Will."

XI. "Renan's Life of Jesus."

XII. "The New Faith of Strauss."

The mature productions of a sincere and earnest mind, enlightened and quickened by a broad and thorough Christian scholarship, are always worthy of impartial examination, even though they may contain positions decidedly conflicting with our own. We believe that our clergy, and intelligent laymen as well, would be greatly profited by reading and carefully weighing all the discussions contained in this volume. Especially would we recommend to their notice the first, second, fourth, fifth, and the last three. They are thorough expositions of some of the living questions of the age, with which every one making any pretension to scholarship should become acquainted. In the sixth, Dr. Smith makes some sharp criticisms on certain aspects or developments of New England theology, which some of us may not altogether relish. But all our broad, catholic theological students will be interested, if not benefited, by its attentive perusal, confident that if our theology cannot stand the assaults of earnest Christian thinking and ripe Christian scholarship, it is not worth defending.

Dr. Smith had an acute and penetrating mind, as capable of making

nice distinctions as of grasping and analyzing complicated masses of truth, and after disengaging their radical elements, of tracing their mutual relations and influences. He delighted in traversing the lowest depths of mental, ethical, and theological science, and was at home in all the higher forms of philosophical investigations. In psychology he heartily adopted the views of the spiritualists in distinction from the materialists, the transcendentalists in opposition to the sensationalists, — that section in mental philosophy which emphasizes the reason, exalts it as radically differing from all other forms of the thought-power, makes it, indeed, the loftiest, the most piercing, the all-pervasive attribute of the mind, imparting tone and grasp to all the others, reality and certainty to their several operations; reason, — which gives us intuitions of the profoundest truths of the universe, those ultimate, necessary, and universal realities right, love, truth, holiness, all radically different, yet equally irreducible, — principles eternally conscious in God, constituting alike His moral perfections and the immutable foundations of His intellectual kingdom, which must be the basis of any and every conceivable moral empire, necessarily expressed in both its fundamental laws and more superficial or transient movements. A system this which insures solid ground on which to stand, as reliable as the very laws of our being, which unifies faith and reason, or rather makes one imply the other; both vital factors in all processes of scientific reasoning, physical, psychological, and metaphysical; a system which gives the conviction of absolute certainty in all things absolutely true, enabling us to know positively “whereof we affirm”; and therefore furnishes us with rational principles, a sure footing, on which we may firmly plant ourselves in defending moral and Christian verities, in scattering delusions, and in overthrowing the proud pretensions and groundless assumptions of a boasting and irreverent infidelity, — a scheme of thought which the world just now emphatically needs, and which is rapidly becoming the philosophy of the greatest thinkers of the world, a fact which is one of the brightest signs of the times.

Would the thoughtful members in our churches, especially the clergy, sink their lines of thought more deeply into this intuitional philosophy, accurately measure its length and breadth, and justly define its limits; would they more searchingly examine by its light the masses of pretentious literary utterances, poured forth in books and periodicals, — sometimes delivered or sanctioned by popular names, but not on that account less poisonous in their influence, — they would not only be less liable themselves to be led astray, but would become more efficient helpers in the cause of truth and righteousness. Would they also apply this scheme of philosophizing with severer and more astute logic, with a sharper and more searching analysis, in Scriptural interpretation and theological investigation, we are confident that, while we should see the defences of Christianity insensibly strengthening, we should hear fewer crudities of thought in our pulpits and ministerial gatherings; and not only would sermons be improved, and improved just where they most need to be improved, in depth and accuracy of thinking, but criticisms from the pews would become more just and sensible.

CHARLES G. FINNEY is at present more famed as a revivalist than as a theologian; but the years will make his reputation symmetrical. The same energy of soul which gave him his power as an evangelist created a system of theology, independent, consistently developed, strong, and devout, as appears in the new volume of *Systematic Theology*.¹

The genesis of this system explains its character. The acute and earnest mind of the converted lawyer found itself utterly out of harmony with a Calvinism dry of the last drop of human interest. His preceptor could not help him. Upon his knees before his Bible he agonized after the truth. In after years he recommended this method to his pupils. To him it yielded doctrines capable of being preached. But the work was not soon complete; he had still much to do when he became Professor of Theology, at Oberlin.

That colony was founded upon no peculiar theological tenets. Its chief singularity lay in a devotion to Christ profound enough to break through any unserviceable conventionalities, whether of thought or practice. Mr. Finney and Oberlin, therefore, flowed together. In those days there was a furnace out in the wilderness, in which thought was at a liquid heat. Here, in contact with earnest minds, some of them his superiors in scholarship, and one, at least, Dr. John Morgan, his peer in philosophical insight, Mr. Finney's views took the forms conveyed in these lectures. He could never stereotype his opinions, however, and was always ready to receive light even from the students in the lecture-room. Six months of the year he spent in labors abroad; the remainder he devoted to his students and church at home.

From these scenes emerged a system of theology the prime characteristic of which is its *practicalness*. The great difficulty with the views which Mr. Finney opposed was, that they would not work; they were out of relation with the human soul. But in him the preacher was the key to the theologian. His own intense subjectivity gave him insight into the universal mind. The same intuition served him both in the inquiry-room and in the lecture-room.

His most original work was naturally done in the practical field, that is, upon questions of obligation and will. He taught here that men ought to, and can, be personally righteous, and must be, if they will be accepted with God. He held that regard for the good of the sentient being is the total of righteousness, and could discover no way in which righteousness and sin might exist at the same time in one soul. But though Mr. Finney insisted strenuously upon human ability, he found the way of holiness, not in dependence upon the human will, but in willing to depend upon God. His doctrines of the Trinity, the person of Christ, and the Atonement, though seized upon with his usual vigorous grasp, do not depart from the commonly received new-school opinions.

We do not call Mr. Finney's teachings practical as being outward and objective, in contrast with the theoretic and metaphysical. They truly con-

¹ See E. J. Goodrich, p. 634.

stitute a theology, a science of facts divine and human. But really, in his usage, the distinction between theoretic and practical scarcely existed. To him all that was true was practical, and he had no esoteric doctrines.

To locate Mr. Finney's system, historically, it falls into the Calvinistic genealogy, but it differs from the New England theology in cutting loose from the Edwardean doctrine of the will and its consequents.

Mr. Finney's thoughts are not softly phrased; but the sentences are vigorous and electrical. An intense life pervades the whole, and the rapidity of movement compensates in part for unnecessary repetition. The single aim of Mr. Finney's thinking was to find the truth; the single aim of his style was to express it.

We have not space for pointing out what we regard as his errors in philosophy or his infelicities of style. Of all men, the best qualified to edit these lectures is President Finney's successor. He has, however, done no more than to condense the previous English edition of the work, "omitting, to some extent, restatements or repetitions of the argument, paragraphs of a hortatory character, and other parts not essential to the expression or elucidation of the doctrine." To do even this, however, with the judicious care that has been bestowed upon this work, must have been no small task. That it has been done with scrupulous fidelity no one will doubt who knows President Fairchild, and in this case the editor will share with the author no small part of the gratitude of future readers.

The aim of the *Homiletical Index*,¹ prepared with not a little pains by J. H. Pettingell, A. M., is to give the principal texts of Scripture in their order that have furnished the themes of published sermons, and at the same time to present an index to homiletical literature. If used as Prof. George E. Day recommends in his valuable Introduction, it may be very serviceable. If, however, ministers should consult it for the purpose of finding sermons to read upon the texts which they are about to discuss themselves, they will receive doubtful aid. Every honest mind is hampered rather than helped by reading an able sermon upon the same theme that he proposes to handle in a sermon of his own. There are many, perhaps an increasing number of ministers, who draw their material from published discourses. To such the *Homiletical Index* is a dangerous temptation. The work will be a useful addition to theological libraries, and specially serviceable to the student of homiletics.

The twelfth and last volume of Dr. Cowles' Commentaries is upon *The Epistle to the Hebrews*.² The same concise comprehensiveness, sound scholarship, good sense, and spiritual insight which have characterized his other writings are found in this volume. The Introduction, which discusses the questions, To whom, when, and by whom the epistle is written; its scope and moral purpose; and its points of special value in our own times, is a model in the way of directness and vigor. Dr. Cowles is

¹ See D. Appleton & Co., p. 633.

² See D. Appleton & Co., p. 477.

remarkable for the independence of his judgment on such questions, and though he does not vary essentially from other scholars in his conclusions, he reaches them by a way of his own. He argues from internal evidence that the epistle was written to "a small body of comparatively young converts, probably gathered under the labors of Paul and his associates while he was confined at Cæsarea." He rejects decidedly the theory that Paul is the writer of the epistle. He thinks that Paul, "in large measure, furnished the *mind*; some one else (probably Luke) the hand and the shaping of the thought." The commentary itself is such as might be expected from one who is so familiar with the Old Testament. He is enabled, in good measure, to put himself and his readers in the place of the converted Jews to whom the epistle was written, and thus throws valuable light upon the typical events and sacrifices of the old dispensation in their relation to the atonement of Christ.

Of the four *excursus* we regard that on the "Atonement" as specially valuable; though we could scarcely ask for anything that would be more timely and more satisfactory than the essays on the "Pre-Millennial Advent Doctrine" and the "Christian 'Higher Life.'" The book deserves a place in every library.

POETRY.

*The Family Library of British Poetry*¹ (from Chaucer to the present time) is the title of a book of remarkable excellence. In preparing this magnificent collection of the best poetry of England, Scotland, and Ireland, Mr. Fields and Mr. Whipple have done the cause of good literature an admirable service. They have gathered out of the almost limitless range of British poetry those portions which, for the family and for the general reader, are unquestionably the most profitable and the most engaging. Probably no other two men in America are better equipped for this special work than the editors of this "Library." To large and intimate acquaintance with English literature, they add trained judgment, taste wellnigh faultless, and, what for their purpose in preparing this work must be accounted the best qualification, moral health,—an instinctive dislike of literary vileness. This last fact guarantees the value of their work for the family circle. All can read it with safety as well as satisfaction. The beauty of these flowers hides no poison. We desire to lay special emphasis upon the *purity* of this "Library," and on account of this, we commend it most heartily for household use.

Upwards of four hundred poets have been laid under contribution to produce this volume, and, since their works are arranged in chronological order, the "Library" affords a panoramic view of the development of poetry in the British islands from the time when Chaucer sang in a language yet in its formative stage, to our own day when Tennyson sings in a language perfected and variously enriched by the manifold intellectual and spiritual influences of five hundred English years. Its value for pur-

¹ See Houghton, Osgood & Co., p. 635.

poses of study in poetic literature is very great, — all the greater because the editors have wisely retained the original words of Chaucer, Spenser, and the other elder poets, and have not reduced them to English with all the modern improvements.

It is inevitable that many will fail to find some of their favorite poems in this collection, and equally inevitable that some of the disappointed critics should fancy that they could have made a better selection ; but any one at all familiar with British poetry and recognizing the impossibility of compressing within any single volume all the good poetry that has been written in the lands of Chaucer, Spenser, Shakespeare, Milton, Pope, Wordsworth, Tennyson, Scott, Burns, and Goldsmith, — such a reader will be surprised and delighted as he turns the thousand pages of this "Library" to see how large a proportion it contains of the very choicest of British poetry, how variously rich a collection it is, and will hold in sincerest respect the good judgment and taste and patient industry which have produced it.

The selections range through nearly all the states of human experience, "from grave to gay, from lively to severe." The editors have taken liberally from Milton's stately and regal verse ; from Thomson's "Seasons," which were at the time of their publication almost a revelation of the beauty and wonders of nature ; from Cowper's serious, and also his humorous, poems, both as welcome to this generation as to his own ; from Burns' simple, tender, exquisitely natural, yet often touchingly profound lyrics ; from Wordsworth, who felt the spirit of nature as very few have ever felt it ; from Scott, whose lords and ladies and lochs and mountains, and whose sturdy manliness, we all cherish among our most pleasing literary memories ; from Byron and Tennyson and Mrs. Browning, and from hundreds more who contribute each his best toward this magnificent whole.

We must not omit to say that the portraits of twelve famous poets, some of them beautiful specimens of the engraver's art, add very positively to the value and attraction of this book.

It is well called a "Library," for it contains as much as a dozen ordinary volumes. We cannot forbear adding that the careful reading of the best poetry, such as abounds in this book, is one of the most efficacious, as well as one of the most delightful, modes of self-culture. It ennobles, uplifts, purifies, inspires. It is not a mere enjoyment ; it is a source of positive strength, an invigoration of the spirit ; it lends wings to imagination, and makes the enraptured reader conscious of that within him which is but "little lower than the angels." It may be a strong helper to religious growth and aspiration, as well as to intellectual culture and the gratification of refined taste.

The same very competent editors are preparing a companion volume, *The Family Library of British Prose*.

BOOKS RECEIVED.

Harper & Brothers, New York.

- Scientific Memoirs : being Experimental Contributions to a Knowledge of Radiant Energy. By John William Draper, M. D., LL. D. 1878. 8vo. pp. 473. \$3.00.
- The Student's Ecclesiastical History. The History of the Christian Church during the first ten Centuries from its Foundation to the full Establishment of the Holy Roman Empire and the Papal Power. By Philip Smith, B. A. With Illustrations. 1879. 12mo. pp. 618. \$1.75.
- Villages and Village Life, with Hints for their Improvement. By Nathaniel Hillier Egleston. 1878. Post 8vo. pp. 326. \$1.75.
- Illustrated History of Ancient Literature, Oriental and Classical. By John D. Quackenbos, A. M., M. D. Accompanied with Engravings and colored Maps. 1878. 12mo. pp. 432. \$1.50.
- English Men of Letters. Edited by John Morley. Sir Walter Scott. By Richard H. Hutton. 1878. 12mo. pp. 177. 75 cents. Gibbon. By James Cotter Morison, M. A., Lincoln College, Oxford. 1878. 12mo. pp. 184. 75 cents.

Charles Scribner's Sons, New York.

- A Commentary on the Holy Scriptures : Critical, Doctrinal, and Homiletical, with Special Reference to Ministers and Students. By John Peter Lange, D. D., in connection with a number of Eminent European Divines. Translated from the German, and edited with Additions, Original and Selected, by Philip Schaff, D. D., in connection with American Scholars of various Evangelical Denominations. Vol. XI of the Old Testament : Containing the Prophet Isaiah. Crown 8vo. pp. 741. \$5.00.
- Lectures on Mediæval Church History : being the Substance of Lectures delivered at Queen's College, London. By Richard Chenevix Trench, D. D., Archbishop of Dublin. 1878. 8vo. pp. 444. \$3.00.

Robert Carter & Brothers, New York.

- History of the Reformation in Europe in the Time of Calvin. By the Rev. J. H. Merle D'Aubigné, D. D. Translated by William L. R. Cates. Vol. VIII. Hungary, Poland, Bohemia, Netherlands, Geneva, Denmark, Sweden, Norway. 1879. 12mo. pp. 464. \$2.00.
- Home Lessons on the Old Paths ; or, Conversations on the Shorter Catechism. By M. T. S. 1879. 16mo. pp. 400. \$1.25.
- Little Lights Along Shore. By Paul Cobden. 1879. 16mo. pp. 326. \$1.25.
- John, Whom Jesus Loved. By James Culross, A. M., D. D. 1878. 12mo. pp. 244. \$1.25.
- Theological Lectures on Subjects connected with Natural Theology, Evidences of Christianity, the Canon, and Inspiration of Scripture. By the late William Cunningham, D. D., Principal and Professor of Church History, New College, Edinburgh. 1878. 8vo. pp. 625. \$3.00.
- Outlines of Theology. Rewritten and enlarged. By Archibald Alexander Hodge, D. D., Professor of Systematic Theology in the Theological Seminary, Princeton, N. J. 1879. 8vo. pp. 678. \$3.00.
- Eventide at Bethel. By J. R. Macduff, D. D. 1879. 12mo. pp. 277. \$1.25.

- The Broken Walls of Jerusalem, and the Rebuilding of Them. By the Author of "Wide, Wide World." 1879. 16mo. pp. 313. \$1.25.
- Pointed Papers for the Christian Life. By Theodore L. Cuyler. 1879. 12mo. pp. 363. \$1.50.
- Water Gypsies: A Story of Canal Life in England. By L. T. Meade, Author of "Scamp and I." 1879. 16mo. pp. 279. \$1.00.
- The Widow's Trust. By Mrs. Martha Tyler Gale. 1879. 32mo. pp. 265. \$1.00.

Dodd, Mead & Co., New York.

- The Races of European Turkey: Their History, Condition, and Prospects. In Three Parts. Part I, The Byzantine Empire. Part II, The Modern Greeks and the Albanians. Part III, The Turkish Slavonians, The Wallachians, and the Gypsies. By Edson L. Clark. 1878. 8vo. pp. 532. \$3.00.
- A Face Illumined. By E. P. Roe. 12mo. pp. 658. \$1.50.
- Famous American Indians: Tecumseh and the Shawnee Prophet. Including Sketches of George Rogers Clark, Simon Kenton, William Henry Harrison, Cornstalk, Blackhoof, Blue Jacket, the Shawnee Logan, and others, famous in the Frontier Wars of Tecumseh's Time. By Edward Eggleston and Lillie Eggleston Seelye. 1878. 12mo. pp. 332. \$1.25.
- Mildred Keith. By Martha Finley (Martha Farquharson), Author of "Elsie Dinsmore." 16mo. pp. 340. \$1.25.
- The House by the Works. By Edward Garrett, Author of "Crooked Places." 12mo. pp. 334. \$1.25.

Anson D. F. Randolph, New York.

- Socialism. By Roswell D. Hitchcock, D. D. 1879. 16mo. pp. 111. 75 cents.

D. Appleton & Company, New York.

- The Homiletical Index: A Hand-Book of Texts, Themes, and Authors, etc., etc. By J. H. Pettingell, A. M. With an Introduction by George E. Day, D. D. \$3.00.

Charles P. Somerby, New York.

- The Ethics of Positivism: A Critical Study. By Giacomo Barzellotti, Professor of Philosophy at the Liceo Dante, Florence. 1878. 12mo. pp. 327. \$2.00.

R. Worthington, New York.

- Parrots and Monkeys. By the Author of "The Knights of the Frozen Sea." With twenty-six Illustrations. Quarto. pp. 209. \$1.75.

Charles F. Roper, New York.

- The Life of Our Lord Jesus Christ. By Rev. Charles C. Adams, S. J. D., Rector of St. Mary's Church, N. Y. 1878. 4to. pp. 407. \$2.50.

Presbyterian Board of Publication, New York.

- Minutes of the General Assembly of the Presbyterian Church in the United States of America. With an Appendix. New Series. Vol. V, A. D. 1878. 8vo. pp. 531. \$1.00.

E. J. Goodrich, Oberlin, Ohio.

- Lectures on Systematical Theology. By the Rev. Charles G. Finney. Edited by Pres. J. H. Fairchild. 1878. 8vo. pp. 622. \$5.00.

American Tract Society, New York. 23 Franklin Street, Boston.

- Through Bible Lands. Notes of Travel in Egypt, the Desert, and Palestine. By Philip Schaff, D. D., LL. D. 12mo. pp. 413. \$2.25.
 Life and Adventure in Japan. Illustrated from original Photographs. By E. Warren Clark. 16mo. pp. 247. \$1.25.

Houghton, Osgood & Co., Boston.

- The Vision of Echard, and Other Poems. By John Greenleaf Whittier. 1878. 16mo. pp. 131. \$1.25
 Life of Mme. de la Rochefoucauld, Duchess of Daudeauville, Founder of the Society of Nazareth. Translated from the French. 1878. 24mo. pp. 336. \$1.25
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 A Primer of American Literature. Charles F. Richardson. 1878. 32mo. pp. 117. 50 cents.
 The Bodleys on Wheels. By the Author of "The Bodleys Telling Stories," "Doings of the Bodley Family in Town and Country." 1878. 4to. pp. 222. \$1.50.
 Artist Biographies. 1878. 32mo. 50 cents a volume. Van Dyck, pp. 157. Guido Reni, pp. 160. Turner, pp. 164.
 The Family Library of British Poetry, from Chaucer to the Present Time (1350-1878). Edited by James T. Fields and Edwin P. Whipple. 1878. 8vo. pp. 998. \$6.50.

D. Lothrop & Co., Boston.

- From Different Standpoints. By Pansy and Faye Huntington. 16mo. pp. 375. \$1.50.
 Amy and Marion's Voyage around the World. By Sarah B. Adams. 16mo. pp. 390. \$1.25.
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Lee & Shepard, Boston.

- Select Poems. By Harvey Rice. 1878. 12mo. pp. 174. \$1.50.

Presbyterian Board of Publication, Philadelphia.

- Rambles among the Insects. By the Rev. Samuel Findley, D. D., Corresponding Member of the American Entomological Society. 24mo. pp. 279. \$1.25.
 Silas Gower's Daughters. By Annette Lucille Noble. 24mo. pp. 230. \$1.25.
 The New Life not the Higher Life; or, The Believer's Holiness, Personal and Progressive. By the Rev. A. W. Pitzer, D. D., Pastor Central Presbyterian Church, Washington, D. C., Author of "Ecce Deus Homo." 32mo. pp. 96. 30 cents.
 "These Little Ones." What God has commanded touching their Church Membership, and what he has graciously promised concerning their Salvation. By the Rev. William Scribner, Author of "Pray for Your Children." 24mo. pp. 192. 75 cents.
 Notes on the Shorter Catechism. By Alfred Nevin, D. D., LL. D. 16mo. pp. 336. \$1.25.

S. C. Griggs & Co., Chicago.

The Waverley Dictionary : An Alphabetical Arrangement of all the Characters in Sir Walter Scott's Waverley Novels, with a Descriptive Analysis of each Character, and Illustrative Selections from the Text. By May Rogers. 1879. 12mo. pp. 357. \$2.00.

Oratory and Orators. By William Mathews, LL. D. 1879. 8vo. pp. 456. \$2.00.

H. W. Rohrer, Springfield, Ill.

Plain Lectures on the Pilgrim's Progress. By Robert Nourse. 1878. 8vo. pp. 296. \$1.75.

Congregational Publishing Society, Boston.

Studies of the Old Testament. By Austin Phelps, D. D. 1879. 12mo. pp. 333. \$1.25.

The Light : Is it waning ? Why ? How much ? And what shall we do ? The Fletcher prize essay. 1879. 12mo. pp. 156. \$1.00.

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Notes on the International Sabbath School Lessons for 1879. Part I. Old Testament. By Rev. John E. Todd. Part II. New Testament. By Mathew B. Riddle, D. D. 4to. pp. 224. \$1.25.

A Question Book on above lessons by the above Authors, and a Little Pilgrim Question Book, by Mrs. William Barrows. Fifteen cents each.

PAMPHLETS RECEIVED.

The Regal Advent and the Resurrection of the Past. A Sermon. The sixth of a series on these subjects. By Rev. Thomas Rattray. Toronto, 1878. 8vo. pp. 64.

The Doubter. Conversation with a Doubter, and what came of it. By the Rev. John B. Thomson, D. D. Presbyterian Board of Publication, Philadelphia, Penn. 32mo. pp. 8.

The Gospels Harmonized : A Synopsis of the Harmony of the Four Gospels. Following Robinson's Harmony. Presbyterian Board of Publication. 32mo. pp. 24.

The Assurance of Hope. By the Rev. James M. Crowell, D. D. Presbyterian Board of Publication. 32mo. pp. 48.

Denominational Education. By the Rev. George L. Spinning. Presbyterian Board of Publication. 32mo. pp. 12.

A Secret Chapter of Political History. The Electoral Commission. The Truth concerning Samuel J. Tilden, President *de jure*, disclosed and stated against some False Representations of his Action, Advice, and Conduct during the Winter of 1876-77. 4to. pp. 24.

Golden Shore for the Sunday School. By J. F. Kinsey. Published by F. W. Helmick, Cincinnati, O., No. 136 West Fourth Street. 4to. pp. 107. 30 cents.

Catalogue of Marietta College. 8vo. pp. 24.

College Life : Its Potency and Promise. An Address delivered by Rev. Francis N. Zabriskie, D. D., before the Alumni Association of the University of the City of New York, June 20, 1878. Published by the Alumni Association. 1878. 8vo. pp. 14.

- Patriotism of Westford in 1775. Lieut.-Col. John Robinson. By Edwin R. Hodgman. 8vo. pp. 4.
- Art and Character: An Address delivered before the Music School, Pittsfield, Mass., B. C. Blodgett, Principal, June 27, 1878. By Rev. Will C. Wood, A. M., of West Roxbury. For sale by the Author, also at the Congregational Bookstore. Boston. 12mo. pp. 38.
- Redemption; or, Is Expiation a Fiction? By T. S. Childs, D. D. Hartford: Clark & Bulkley. 1878. 8vo. pp. 16.
- The Bible Tested: Is It the Book for To-day and for the World? or, The Bible in India. A Sermon preached by Appointment before the American Bible Society in the Fourth Avenue Presbyterian Church, New York City, May 5, 1878, by Jacob Chamberlain, M. D., D. D., Missionary in the Arcot Mission, India, of the Reformed Church in America. New York: American Bible Society. 1878. 8vo. pp. 32.
- Sixty-Second Annual Report of the American Bible Society. Presented May 9, 1878. With an Appendix, containing a List of Auxiliary Societies and their Officers, and also Life Directors and Life Members of the Society constituted during the Year. New York: American Bible Society. 1878. Sent by mail on receipt of five cents for postage. 8vo. pp. 176.
- Duties of the Church Member to the Church. By Thomas Murphy, D. D., Author of "Pastoral Theology." Presbyterian Board of Publication, Philadelphia. 32mo. pp. 36. 5 cents.
- Manual of the Congregational Church of Bloomington, Wis. 1877. 12mo. pp. 14.
- Haverholme; or, The Apotheosis of Jingo. A Satire. By Edward Jenkins. 4to. pp. 21. 10 cents. Selected Poems of Matthew Arnold. Franklin Square Library. 4to. pp. 32. 10 cents.
- History of the "Fund for Ministers" belonging to the General Conference of the Congregational Churches of Connecticut, with some Account of other Organizations for Ministers. Issued by the Trustees of the Fund as an Appeal in its Behalf. New York: Printed by D. H. Gildersleeve & Co. 1878. 8vo. pp. 48.
- Peace on Earth. In which is presented the brief and plain system of Religion which is revealed in the Bible, when construed as applying to Preëxistent Spirits,—Fallen Angels,—and showing the personal and distinct entity of the Father and the Son, and the impersonality of the Holy Ghost; *that this view settles all questions* which relate to the nature and extent of the Atonement, Election, Free Will, Perseverance, Future Rewards and Punishments, etc., and opens a way to a Practical Union and Coöperation of all who accept Jesus as the Christ. By James P. Simmons, Author of "War in Heaven." Boston: A. Williams & Co. Atlanta: Phillips & Crew. 1878. 8vo. pp. 231. \$1.00.
- The World of Spirits and the State of Man after Death. From things heard and seen. By Emanuel Swedenborg. 1878. Small 4to. pp. 31.
- Twenty-five Years of Ocean Colportage, by Seamen from the Port of New York. A Sketch by John S. Pierson, Marine Agent of the New York Bible Society. 24mo. pp. 30.
- The Canadian Congregational Year Book. 1878-79. Ottawa, 1878. 8vo. pp. 184. 10 cents.
- Funeral Services in Memory of Mrs. M. F. Eells, one of the Pioneer Missionaries of the A. B. C. F. M. to the Spokane Indians of Oregon, in 1838: A Discourse Preached by Rev. G. H. Atkinson, D. D., in Seattle, W. T., Aug. 13, 1878. 8vo. pp. 9.

EDITOR'S TABLE.

Creeds in their Relation to Christian Character. — In the discussion which is going on concerning the proper conditions of membership in the church, it seems to be assumed often that character and belief are altogether distinct. Because it is possible for one person to hold correct religious theories without having any true religious experience, it is inferred that another may have the experience without any creed. The mistake lies in identifying opinions with beliefs. Opinions are speculative, belief is practical. A man may be thoroughly orthodox in his opinions, and yet be, at heart, a villain. Another may be heterodox in his opinions and at heart a saint. But he cannot be right in his real creed, *i. e.*, in the *views which he cherishes as the regulating principles of his religious life*, without being a Christian, nor can one cherish in his heart and carry out in his life an unevangelical creed and be a Christian; for "with the heart man believeth unto righteousness."

Suppose, then, we admit the principle, so strongly insisted upon by very many, that true piety should be the sole condition required of a candidate for church membership, do we thus necessarily set aside assent to the creed? Do we not rather include it in the evidence of piety?

The public assent or profession is but an open and willing declaration of that Christian experience of which the person had given evidence when examined as a candidate for admission, and when we say that the condition of membership should be Christian character *and* assent to an evangelical creed, we mean (or ought to mean) that the belief which has been found to exist in the candidate ought to be publicly declared. In other words, he should be willing to make a public confession of his faith. Considering, however, the tendency there is to ignore the vital relation of creed to character, it may be better, sometimes, in stating the terms of admission, not to append "assent to the creed of the church" to "evidence of piety," as though they were really separable, but to require "evidence of piety" alone, and insist that the evidence shall be given in part in the evangelical heart-belief of the candidate.

This suggests the importance of testing candidates at the time of their examination by the touchstone of evangelical doctrine. Has it not become quite too common to regard the creed of the church as a mere expression of the speculative theological system held by the church, rather than an expression of what is supposed to be practically believed by the members of the church? Is not assent to the creed insisted upon simply as evidence of the speculative orthodoxy of the candidate? This is altogether a mistake. Besides, nothing is gained by it. What does it signify though candidates publicly assent to the most orthodox belief? "The devils also believe and tremble." What we need to know is that their experience rests upon the essential doctrines of our faith. It may be that the young Christian is quite unable to formulate the doctrine he believes. He may not even be sure that the words of the creed express the inmost feelings of his heart. But the pastor and officers of the church should be able to judge whether the spirit he manifests harmonizes with the belief of the church. As far as they are able they should go to the bottom of his professed experience and see if it rests upon essential doctrine, — faith in the Lord Jesus Christ as One who has by his death made atonement for sin and thus saved us both from sin and also from its inevitable and eternal consequences. In reality all the essentials of an evangelical creed are involved in the manifestation of true penitence.

Evolve the genuine experience of one who has through self-humiliation and trustful dependence upon the regenerating influence of the Spirit passed from death unto life, and you have in the concrete form the articles of belief that should be and (essentially) must be assented to by any one who "witnesses a good confession." Whether he shall publicly assent to these articles after having been voted a member is a question of less importance when compared with the question whether he has given previous evidence to the church that he has practically assented to them already in his genuine repentance and in the surrender he has made of himself to the service of God.

The Statistics of the Congregational Churches.—The American Congregational Union was incorporated June 11, 1853. The constitution of the Union specifies that "the particular business and objects of the society shall be to collect, preserve, and publish authentic information concerning the history, condition, and continued progress of the Congregational churches in all parts of this country." In accordance with its design the Union commenced in January, 1854, the publication of the *Congregational Year Book*, giving the statistics of the churches and other information of a varied character. This publication was continued for six years.

In January, 1859, the first number of the CONGREGATIONAL QUARTERLY was issued, and gave a summary of "American Congregational Statistics for 1858." Early in that year the officers of the American Congregational Union were informed that the statistics of the Congregational churches in detail would be published the next year in the CONGREGATIONAL QUARTERLY. This led to the discontinuance by the Union of its *Year Book*. The statistics of the churches have been published in the QUARTERLY from that time to the present.

The Congregational Quarterly.—This publication was first issued in January, 1859, partially under the auspices of the Congregational Library Association (now the American Congregational Association), of Boston. The proprietors were the Library Association (represented by Rev. Joseph S. Clark, D. D., secretary), Rev. Henry M. Dexter, and Rev. Alonzo H. Quint. Before the April number of that year was issued, Rev. Isaac P. Langworthy became a proprietor of the QUARTERLY, as secretary of the American Congregational Union of New York.

Aug. 17, 1861, Dr. Clark was removed by death.

Before the close of 1867, the present proprietor purchased one quarter of the QUARTERLY of Rev. Mr. Langworthy, who represented two quarters, one belonging to the American Congregational Association, and one held in his own right.

Previous to January, 1869, Mr. Samuel Burnham bought the quarter belonging to Rev. Dr. Dexter, who had ceased from editorial work on the QUARTERLY, from the close of 1865.

At the close of 1872, the quarter belonging to the American Congregational Association was sold to the other proprietors, and Rev. Mr. Langworthy's connection with the periodical ceased.

Mr. Burnham was taken away by death June 22, 1873. Previous to January, 1875, the present proprietor purchased the two thirds of the QUARTERLY belonging respectively to the estate of Mr. Burnham and to Rev. Dr. Quint, and has been sole owner for the last four years.

Having paid over \$1,000 to the various parties for the proprietorship of the QUARTERLY, the present owner has not spared labor or expense to raise its character and extend its influence. After preparing and publishing the statistics in the

QUARTERLY for January, 1876, in May of that year he called a convention of secretaries of State Associations, obtained their co-operation in preparing statistical schedules in order to secure uniformity of returns in all the State minutes, and at his own expense had such schedules printed and sent to the secretaries in all the States in which there is a Congregational body. The forms now recommended by the National Council are nearly identical with these schedules, issued in 1876.

In 1877 the proprietor of the QUARTERLY prepared and presented in the January number the statistics of the churches, which for accuracy court comparison with any which were ever published. Indeed, the secretary of the National Council testifies, "Our annual general issue is unsurpassed by that of any denomination." (Minutes of the National Council, 1877, page 82.)

In this state of the case, the proprietor of the QUARTERLY confesses to somewhat of surprise upon learning that the National Council, in the fall of 1877, without so much as an allusion to the QUARTERLY, or a recognition in any form of the fact that it had furnished the statistics of the churches for nearly twenty years, instituted a new system by which such statistics should be provided, "taxing" the churches to pay the expense. Having been notified that the Council was to publish the statistics in connection with the Minutes of its session at Detroit, and distribute the copies among the churches, the proprietor of the QUARTERLY was allowed the free use of the type of said statistics in printing his number for January, 1878. Through a notice given to the public, he learned that a Year Book is to be published "under the direction of the Council," and this led to the announcement made in the July number as to the future of the QUARTERLY.

While the subject was under consideration whether help could be obtained to render the continued publication of the QUARTERLY practicable, and negotiations for the sale of the QUARTERLY were also in progress, the Publishing Committee of the National Council issued the following circular:—

"CONGREGATIONAL YEAR BOOK FOR 1879.

"Under the direction of the NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES, its Publishing Committee will, as near the first day of January next as may be, issue the first number of a YEAR BOOK, designed to sustain to the Congregational Churches of the United States a relation similar to that sustained toward our English brethren by that Year Book which for nearly a generation has served their convenience.

"It will, principally, officially contain those statistics of the churches, which, up to the last year, have been long annually printed by private enterprise, striving to make them as accurate, competent, and full as possible. It will contain, also, the lists for the current year of the officers and students of the Theological Seminaries connected with our denomination. There will further be several essays by eminent Congregationalists, East and West, on topics of vital and present interest, with such other matter, mainly of a statistical and historical character, as shall promise to make it of the widest value.

"A copy will be sent post-free to every Congregational Church and minister upon its lists.

"As a circulation which will be immediate and simultaneous, as well as very wide in its extent and broad in its reach, will thus be secured—a minimum of 8,000 being guaranteed—and one which will touch men whose notice is of consequence to those who wish to get the ear and the eye of the intelligence of the land, an unusually good medium is thus offered to advertisers, especially archi-

pects, dealers in church bells, clocks, organs, pianos, pulpits and their furniture, settees, furnaces and other heaters, gas fixtures and other means of lighting, ventilators, lightning rods, fire insurance, music (especially for Sabbath schools), communion ware, unfermented wine, etc.; as well as to those desiring to bring newspapers, journals, paper, patent pens, schools, seminaries, and so forth, to the notice of ministers.

"A limited number of advertisements — at \$25.00 per page, \$15.00 per half page — will be received by immediate application to S. A. CHOATE (care C. Demond, Congregational House, 1 Somerset Street, Boston).

"A. H. QUINT, W. H. MOORE, C. DEMOND, H. M. DEXTER, F. FAIRBANKS,	} Committee.
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"BOSTON, 17 Oct., 1878."

It will be seen at once that this plan of the Year Book sweeps the whole field of the QUARTERLY, that the Year Book is designed to be a condensation of the material of the QUARTERLY into an annual. This programme not only interferes with the continued publication of the QUARTERLY, but also greatly impairs its commercial value. We are therefore forced to the conclusion to relinquish all efforts for its sale, and to simply suspend the publication of the QUARTERLY, retaining the copyright and the right also to resume its publication, should the way ever be clear and sufficient encouragement be given.

Why did the interests of the churches require that the statistics should be prepared by the Secretary of the Council and be paid for by "taxation," rather than be furnished "by private enterprise," when under private enterprise they were "unsurpassed" by those "of any denomination"? How does a vote of the Council, "That an annual compilation of the statistics of our churches throughout the country, and especially an accurate and complete list of ministers in fellowship, should be published under the sanction of this Council," warrant the issuing of a Year Book "under the direction of the Council," containing "essays . . . on topics of vital and present interest," which essays the Council did not hear read, did not order or anticipate? How does a vote of the Council "That, if the Publishing Committee find it desirable to issue the annual statistics and lists of ministers for free distribution, one to each church in our fellowship, then in the succeeding two years, the treasurer may ask for a contribution not exceeding *one half cent* from each member in each of those years, for that purpose," warrant sending a copy of the Year Book at the expense of the churches, not only "to every church," but also to every minister upon its lists! Other questions also arise, which we forbear to suggest.

Expense of Minutes and Statistics.—The cost of the Minutes of our various State Associations and Conferences, including what is paid the secretaries for preparing them, and such incidental expenses as are incurred for blank forms, the distribution of the Minutes, etc., is about \$5,500 a year. The "tax" assessed for the National Council and the volume entitled *Minutes of the National Council*, 1877, was \$3,500, making a total for 1877 of \$9,000.

It is now proposed to raise from the churches about \$2,000 each year between the sessions of the National Council, to pay for the Year Book. Thus, taking the

expenses of last year as a sample, the "taxes" on the churches, under the euphonious phrase of "solicited contributions," will vary from \$7,500 to about \$9,000 a year, the larger sum being incurred every third year, when the Council holds its session.

If the Council had chosen to do so it could very easily, and at moderate expense, have made an arrangement with the proprietor of the *QUARTERLY* to furnish for distribution among the churches copies of the annual statistics, either in the form of the January number of the *QUARTERLY* or in separate form; but instead of this it adopted the new authoritative system.

Will the churches accept and sustain this proposed Year Book?

The General Conference of Maine, after passing a resolution to pay one cent per member towards the expenses of the Council the past year,

"Resolved, That this conference do not advise that the churches be asked to contribute a further sum towards the publication of the annual statistics, as recommended in the third resolution of the National Council."

The General Association of New Hampshire, after providing for "the expenses of the National Council already incurred," add, "but this action shall in no way bind us for the future. We hereby request each conference to express to the General Association, at its next meeting, its opinion on the subject of raising this assessment for the National Council in the future."

Franklin County Conference, Massachusetts, adopted the following:—

"In view of the action of the National Council in publishing their Minutes and the statistics of the Congregational Churches of the country, and taxing the churches for the expenses incurred, without instruction from them, and inasmuch as the CONGREGATIONAL *QUARTERLY* furnishes the annual statistics of the denomination, therefore, resolved by this conference,

"(1) That we disapprove of said action as an unwarranted stretch of authority, and an infringement of the liberties of the churches.

"(2) That, though we consent to pay the tax for the last year, we will not agree to do so in the future."

The Suffolk North Conference, Massachusetts, at their recent meeting, considered the subject of taxation, for State and National Minutes, including the proposed Year Book. All the addresses made were unfavorable to the present and proposed taxation, and these sentiments seemed to meet with universal acceptance. The subject was then referred to a committee, to report at the next meeting of the conference.

The Pilgrim Conference, Massachusetts, Voted, "That while we pay our tax, we disapprove of the action of the National Council in publishing the statistics of the churches in a distinct volume, our special reason being our fear that the action may endanger the continued publication of the CONGREGATIONAL *QUARTERLY*. We would recommend the consideration of the propriety of publishing them regularly in the *QUARTERLY*."

The Worcester South Conference, Massachusetts, "Voted, Whereas our State Conference publishes the statistics of the churches of the State for distribution among our churches, and whereas there has grown up a satisfactory system of publishing the statistics of all the churches of the country from the only sources recognized among us, the local associations or conferences, and this system is on a business basis, each person desiring such statistics paying for what he receives, therefore,

"Resolved, That there does not appear to us to be a call for another system of publication of these statistics under the sanction of the National Council for so-

called "free distribution," to be paid for by a tax on the churches, these statistics being gathered from the same sources as heretofore, and having no more guaranty of correctness, and no more authority than heretofore.

"*Resolved*, That for these reasons we do not think it expedient to tax our churches for the support of this new system, and we return the publication sent to us, with its statistics, a year behind the date of those already received from the usual sources."

The Hampshire County Conference adopted the following:—

"The General Association, having asked from the churches a contribution of three cents per member for this year, and recommended that a like amount be paid next year; therefore,

"*Resolved*, That this conference regard the above tax as excessive and unreasonable, and decline in behalf of our churches to be responsible for the payment of the same after the present year.

"*Resolved*, That the publication of a volume of nearly five hundred pages, containing the proceedings of the National Council in Detroit in October, 1877, and the essays, addresses, and statistics there presented being entirely unauthorized by the churches, lays upon them no responsibility to provide for its cost."

The Essex North Association, Massachusetts, "*Resolved*, That we, members of the Essex North Association, desire to express our hearty appreciation of the learning and ability and wise discretion with which the CONGREGATIONAL QUARTERLY has been conducted; and especially to give utterance to our grateful regard for the editor and publisher, Rev. Dr. Cushing, in view of the great labor which, with self-sacrifice and a spirit of true loyalty to Congregationalism, he has bestowed on the annual gathering and presentation of the statistics of the denomination.

"*Resolved*, That, in our judgment, the interests of the Congregationalist churches require that this service be continued, and that the valuable statistical tables which have hitherto been prepared, if continued under the charge of Rev. Dr. Cushing, will furnish our body the best Congregational Year Book which can be made.

"*Resolved*, In view of the fact that no other publication can render this service so well, that the CONGREGATIONAL QUARTERLY, which has served the churches so acceptably, and often with too little remuneration, ought to be continued and abundantly sustained."

This Association also declined to receive and distribute the copies of the Minutes of the National Council, which had been sent them.

Two facts respecting the action of these bodies are significant. In no case has the action been taken at the request or on the suggestion of the proprietor of the QUARTERLY, and in every case the vote has been unanimous! We are unwilling to be put in antagonism to the National Council, and we confess our inability to compete with its Publishing Committee, supported by a system of "taxation." We wait for further manifestations of the wishes of the churches, desiring only to be of service to them, and comforted with the thought that—

"They also serve who only stand and wait."

Since the foregoing pages were put in type, *The General Conference of Connecticut* has adopted the following action:—

"*Voted*, That the churches be invited to contribute at the rate of four cents for each church member, to defray the expenses of the conference for the ensuing year.

"Resolved, 1, That while, by the foregoing vote, we provide for an appropriation for publishing statistics, as requested by the National Council, we would, at the same time, express our earnest desire for an arrangement such that the proposed Year Book may not conflict with the interests of the CONGREGATIONAL QUARTERLY.

"Resolved, 2, That we request the parties concerned to take into consideration the expediency of making the January number of the QUARTERLY the Year Book."

To our Subscribers. — We have given sufficient of the history of the QUARTERLY and of its existing circumstances, in the foregoing pages, to explain why we feel compelled to suspend its publication. This we felt was due to you as subscribers.

We regret leaving the denomination even temporarily without a magazine for the discussion of its principles.

The *Bibliotheca Sacra* and the *New Englander* are sustained in part by persons of other denominations, and neither of the publishers of them is willing to have his periodical recognized as denominational.

We deeply regret a suspension of our special relations to our subscribers. These relations have been peculiarly agreeable. Since the present proprietor became sole owner he has changed the character of the Editor's Table, endeavoring to make it distinctively true to the historic faith of our churches. In the honest expression of his personal convictions he has doubtless sometimes not been wholly in accord with some individuals among his subscribers, and yet, during these four years, not a single subscriber has ever terminated his subscription and given as a reason for doing so any dissatisfaction with the manner in which the QUARTERLY is conducted. There are not more than two instances in which the absence of any assigned reason occasions any suspicion that the QUARTERLY may have been stopped on account of such dissatisfaction. We mention this as proof of the genuine liberality of the denomination which we have served.

Indeed, notwithstanding the severe pecuniary pressure, which has on an average reduced the sale of periodical literature about one third, yet the subscription list of the QUARTERLY has been but slightly affected.

To the many letters received from all parts of the land, expressing generous sentiments and a strong attachment to the QUARTERLY, and urging its continued publication, we can only return our grateful acknowledgments with the accompanying lament, "The spirit indeed is willing, but the flesh is weak."

The Cost of the Quarterly. — Justice to other periodicals and to ourselves requires the statement that the QUARTERLY has always been furnished at an unreasonably low price, indeed, for less than cost. The subscription price has just about paid for the paper and the printing.

The friends of the distinguished persons whose biographies have been accompanied by portraits have paid for the steel plates, which have cost from \$75 to \$150 each. The contributors to these twenty volumes have received nothing for their work.

The editors have sometimes been able to save a small sum from the advertisements; but for years even this source of help "yielded no meat." In its present size and style, the QUARTERLY cannot be afforded short of \$3.00 a year. We say not this complainingly. We have received all that we have ever asked, and if we have been of any service to the churches, we rejoice in the privilege. We say it with reference to what may be the future of the QUARTERLY.

Sets of the Quarterly. — We are happy to announce that we can furnish entire sets of the QUARTERLY, or aid our subscribers in completing their sets.

The price of the twenty volumes is :—

Unbound	\$32.00
Bound in cloth	40.00
Binding, fifty cents a volume.	

Each volume closes with an index of names mentioned in the volume.

Each series of ten volumes has in the closing volume an index of all the subjects presented in the whole series. In no other twenty volumes can a minister find so much valuable information concerning our denomination and its principles. Public libraries should not fail to be supplied with these volumes for reference. To our subscribers particularly we would say, now is the time to complete your sets.

Payment of Arrearages.—There are nearly \$1,000 still due from subscribers to the *QUARTERLY*, and all who are in arrears are requested to remit as early as possible. The printer's bills must be paid, and the publisher cannot afford to advance the money, while the *QUARTERLY* is furnished at a nominal price. All who still owe for the *QUARTERLY* will find a bill inclosed in the present number. As the suspension of the *QUARTERLY* precludes an opportunity to return a receipt in a succeeding number, those who are still in arrears are requested with their remittance to send a postage stamp or postal card, by means of which their remittance may be acknowledged.

The Result.—After the action of the Connecticut Conference "requesting the parties concerned to take into consideration the expediency of making the January number of the *QUARTERLY* the Year Book," we sought an interview with the Publishing Committee of the Council and made the following offer:—

"I will agree to incorporate into my January *QUARTERLY* such a Year Book (not exceeding 220 pages) as your committee may prepare, and send a copy of my January number to every Congregational church in the land, by mail, for fifty cents a copy. And I will allow you to avail yourselves of the opportunity to obtain advertisements for the January number of the *QUARTERLY* on the claims of said Year Book, and to have all the profits of such advertisements so far as said advertisements may not interfere with the customary advertisements of the January number of the *QUARTERLY*."

This price was based on a close calculation of what we must pay out to produce these *QUARTERLIES*, allowing nothing for our own labor, and is probably less than the cost.

Instead of accepting this proposition, the committee offered us "the free use of the whole, or any part, of the type of the Congregational Year Book for 1879, for your [our] use in the January number of the *QUARTERLY*."

To this we replied:—

"If the Publishing Committee of the National Council are to limit their issue of the Year Book to a supply of 'one copy to each church,' as contemplated by the action of the National Council,—and if they do not interfere with the specific advertisements which, by the custom of years, have been a support of the *QUARTERLY*,—then I accept their offer, and agree to continue the publication of the *QUARTERLY*. But if a copy of the Year Book is to be sent, not only to the churches, but also to the ministers on the list, and the book is to be offered in the market in competition with the January number of the *QUARTERLY*, then the offer of the committee I cannot accept, as said competition renders the continued publication of the *QUARTERLY* impracticable."

The committee decided to adhere to the larger issue, and thus our correspondence closed.

To the subscribers, therefore, the editor and proprietor of the *QUARTERLY* bids, for the present, an affectionate adieu!

QUARTERLY RECORD.

CHURCHES FORMED.

AMIRET, Minn., July 17, 12 members.
 CABLE, Ill., June 30, 8 members.
 OLEAE LAKE, Wis., July 21, 14 members.
 EAST BANGOR, Me., Aug. 7.
 EAST SAVANNAH, Ga., June 26, 10 members.
 ENGLEWOOD, Ill. (Chicago), June 21, 30 members.
 EVERETT TOWNSHIP, Kan., July 17.
 FIFE LAKE, Mich., Sept. 29.
 GRASS VALLEY, Cal., 11 members.
 HOLLAND, Ia., June 26.
 LEAD CITY, Wyoming Ter.
 LISBON, N. H., Sept. 23, 22 members.
 MITCHELLVILLE, Ia., 23 members.
 OSSKO, Wis., July 16, 21 members.
 ROCK RAPIDS, Ia., June 13, 7 members.
 WESTMINSTER, Cal., Aug. 25, 36 members.
 WILLITTS, Cal., June 16.
 YUCAATAN, Minn., May 19, 10 members.

MINISTERS ORDAINED.

BONNELL, SPENCER R., over the Ch. in South Deerfield, Mass., July 2. Sermon by Rev. George W. Phillips, of Worcester. Ordaining prayer by Rev. Robert Crawford, D. D., of Deerfield.
 BRUCE, CHARLES C., over the Ch. in Rowley, Mass., July 2. Sermon by Rev. Charles M. Mead, of Andover Seminary. Ordaining prayer by Rev. Samuel J. Spalding, D. D., of Newburyport.
 CLAYTON, A. W., to the work of the ministry, in Goodrich, Mich., Aug. 7. Sermon by Rev. J. P. Sanderson, of Chlo. Ordaining prayer by Rev. Alonzo Sanderson, of Bedford.
 CORWIN, C. L., to the work of the Ministry, in Grundy Centre, Ia., July 10. Sermon by Rev. Joel S. Blingham, D. D., of Dubuque.
 DENLEY, WILLIAM, to the work of the Ministry in Salem, Mass., July 3. Sermon by Rev. Hugh Elder, of Salem. Ordaining prayer by Rev. Orpheus T. Lanphear, D. D., of Beverly.
 DORSEY, GEORGE N., to the work of the Ministry, in Quasqueton, Wis., Aug. 1. Ordaining prayer by Rev. Ephraim Adams, of Waterloo.
 DYER, NATHAN T., over the 1st Ch. in Middleboro', Mass., July 31. Sermon by Rev. Perley B. Davis, of Hyde Park. Ordaining prayer by Rev. Edward A. Rand, of South Boston.
 FRANCIS, DANIEL W., to the work of the Ministry, in Cedar Springs, Mich., Aug. 30. Sermon by Rev. Leroy Warren, of Grand Rapids. Ordaining prayer by Rev. Levi F. Waldo, of Frankfort.
 GALLIGER, JOSEPH P., over the Ch. in Mauston, Wis., Aug. 15. Sermon by Rev. John B. Bidwell, of Tomah. Ordaining prayer by Rev. Robert Qualife, of Elroy.
 GEORGE, HARRY W., to the work of the Ministry in Huntley, Ill. Sermon by Rev. William Kincaid, of Oberlin, O. Ordaining prayer by Rev. Francis J. Douglas, of Genoa Junction, Wis.
 HADLEY, WILLIS A., to the work of the Ministry in Rye, N. H., Aug. 21. Sermon by Rev. George Dugan, of Peterboro'. Ordaining prayer by Rev. Edward Robie, of Greenland.
 HAZARD, C. G., to the work of the Ministry, in Hancock, N. Y., Sept. 18. Sermon by Rev. Charles C. Johnson, of Smyrna. Ordaining prayer by Rev. Walter W. Curtis, of North Walton.
 JONES, JOHN P., to the work of the Ministry, in Hudson, O., Aug. 20. Sermon by Rev. Josiah Strong, of Sandusky. Ordaining prayer by Rev. Lemuel S. Potwin, of Hudson.
 LOOMIS, ELI R., over the Ch. in Conneaut, O., Aug. 22. Sermon by Rev. Judson Smith, D. D., of Oberlin Seminary. Ordaining prayer by Rev. John E. Nutting, of Austinburg.
 LOVE, WILLIAM D., Jr., over the Ch. in Lancaster, Mass., Sept. 18. Sermon by Rev. William D. Love, D. D., of Andover.
 MAGOUN, FREDERIC H., to the work of the Ministry, in Gilman, Ia., Sept. 26. Sermon by Rev. George F. Magoun, D. D., of Iowa College. Ordaining prayer by Rev. William Windsor, of Marshalltown.
 MANN, W. R., to the work of the Ministry, in Ross Grove, Ill., June 20.
 MCINTOSH, PETER J., over the Ch. in Anniston, Ala., June 18.
 MOWERY, CHRISTIAN, over the Ch. in Coolville, O., June 18. Sermon by Rev. Theron H. Hawks, D. D., of Marietta. Ordaining prayer by Rev. Eugene B. Read, of Marietta.
 PHELPS, LAWRENCE, over the Ch. in Barton, Vt., Sept. 5. Sermon by Rev. Edward P. Hooker, of Middlebury. Ordaining prayer by Rev. William T. Herrick, of West Charleston.
 PINCH, PEARSE, over the Chs. in South Natick and Dover, Mass., in South Natick, Mass., July 25. Sermon by Rev. Hiram Mead, D. D., of Oberlin Seminary. Ordaining prayer by Rev. Samuel D. Hoamer, of South Natick.
 ROBERTS, HARLAN P., to the work of the Ministry in Colorado Springs, Col., July 14. Ordaining prayer by Rev. Charles R. Biles, of Wakefield, Mass.
 ROBERTS, HENRY B., over the Plymouth Ch. in Providence, R. I., July 1. Sermon by Rev. James G. Vose, D. D., of Providence. Ordaining prayer by Rev. Thomas Laurie, D. D., of Providence.
 SCRUTON, HERBERT M., to the work of the Ministry, in Deansville, N. Y., Aug. 1. Sermon by Rev. William E. Park, of Gloversville. Ordaining prayer by Rev. Charles C. Johnson, of Smyrna.
 SHAW, FREDERIC E., to the work of the Ministry, in Dennyville, Me., June 13. Ordaining prayer by Rev. Stephen Thurston, D. D., of Seaport.

SLOCUM, WILLIAM F., Jr., over the Ch. in Salisbury and Amesbury, Mass., Aug. 27. Sermon by Rev. L. F. Townsend, D. D., of Boston University. Ordaining prayer by Rev. Daniel T. Fiske, D. D., of Newburyport.

SPERRY, WILLIAM G., over the Ch. in Peabody, Mass., July 2. Sermon by Rev. William M. Barbour, D. D., of Yale College. Ordaining prayer by Rev. Joshua Colt, of Lawrence.

SWING, ALBERT T., to the work of the Ministry, in Fremont, Neb., June 25. Sermon by Rev. E. B. Fairfield, D. D., of Lincoln. Ordaining prayer by Rev. Randolph Campbell, D. D., of Blair.

TEAD, EDWARD S., over the Ch. in Cumberland Mills, Me., Sept. 17. Sermon by Rev. Charles M. Mead, of Andover Seminary.

WALTEBS, THOMAS W., to the work of the Ministry, in South Canton, N. Y., Sept. 27. Sermon by Rev. John C. Holbrook, D. D., of Syracuse. Ordaining prayer by Rev. Gorham Cross, of Richville.

YOUNG, J. W., to the work of the Ministry, in Sherman, Mich., July 2. Sermon by Rev. William P. Esler, of Sherman.

MINISTERS INSTALLED.

ADAMS, Rev. WILLIAM, over the Ch. in Canandaigua, N. Y., July 11. Sermon by Rev. James K. Danforth, of Philadelphia, Pa.

BEETS, Rev. E. M., over the Ch. in Fond du Lac, Wis., June 27. Sermon by Rev. Franklin W. Flak, D. D., of Chicago Seminary. Installing prayer by Rev. William Crawford, of Green Bay.

CLARK, Rev. A. T., over the Ch. in Ironville, N. Y., Aug. 23. Sermon by Rev. John C. Holbrook, D. D., of Syracuse.

COBB, Rev. WILLIAM H., over the Ch. in Uxbridge, Mass., Sept. 18. Sermon by Rev. Thomas Laurie, D. D., of Providence, R. I.

JONES, Rev. ALFRED, over the Ch. in Childersburgh, Ala., June 20.

PARSONS, Rev. JOHN, over the Ch. in East Woodstock, Ct., Sept. 6. Sermon by Rev. Leander T. Chamberlain, of Norwich.

PLESTED, Rev. WILLIAM, over the Ch. in Shenandoah, Ia., June 14. Sermon by Rev. A. Rogers, of Glenwood. Installing prayer by Rev. John Todd, of Taber.

SHAW, Rev. A. R., over the Ch. in Woodbridge, N. J., July 17. Sermon by Rev. Richard G. Greene, of Orange.

TEELE, Rev. WILLIAM H., over the Ch. in Waverley, Mass., July 3. Sermon by Rev. James S. Hoyt, D. D., of Cambridgeport. Installing prayer by Rev. Charles C. McIntire, of Rockport.

MINISTERS DISMISSED.

ADAMS, Rev. ALSON D., from the Ch. in Sioux City, Dakota Ter., Sept. 11.

ANGIER, Rev. MARSHALL B., from the South Ch. in Ipswich, Mass., July 8.

BILLINGS, Rev. RICHARD S., from the Ch. in Dalton, Mass., July 19.

CHASE, Rev. JAMES B., from the Ch. in Weeping Water, Neb., Aug. 6.

DUNHAM, Rev. DWIGHT, from the Ch. in Cambridgeborough, Pa., July 16.

FREELAND, Rev. SAMUEL M., from the Elliot Ch. in Newton, Mass., Sept. 17.

GOODRICH, Rev. LEWIS, from the Ch. in Warren, Me.

HERBERT, Rev. JOHN, from the Ch. in Stoughton, Mass., July 22.

INGALLS, Rev. EDMOND C., from the Ch. in Benson, Minn., June 21.

KNIGHT, Rev. RICHARD, from the 1st Ch. in South Hadley, Mass., Sept. —.

LATHROP, Rev. STANLEY E., from the Ch. in New London, Wis., June 12.

LEE, Rev. SAMUEL H., from the 1st Ch. in Cleveland, O., Sept. 24.

NEWMAN, Rev. STEPHEN M., from the Ch. in Taunton, Mass., July 7.

PALMER, Rev. FREDERIC, from the Ch. in Revere, Mass., Aug. —.

PIERCE, Rev. GEORGE, Jr., from the Ch. in Milford, N. H., July 23.

REED, Rev. EDWARD A., from the 1st Ch. in Springfield, Mass., July 11.

TOMPKINS, Rev. JAMES, from the Ch. in Kewanee, Ill.

VANDERVEER, Rev. DAVID N., from the Union Park Ch., in Chicago, Ill., Sept. 11.

WILSON, Rev. G. HAYWOOD, from the Union Ch. in North Brookfield, Mass.

MINISTERS MARRIED.

ALCOTT — DAVIS. In Boston, Mass., Sept. 19. Rev. William P. Alcott, of North Chelmsford, to Miss Lucy R. Davis, of Boston.

BECKWITH — LOBA. In Boston, Mass., Sept. 25. Rev. Clarence Beckwith, of Brewer, Me., to Miss Eugenia Loba, of Kewanee, Ill.

BLAKE — PENNIMAN. In Woodstock, Ct., June 27. Rev. Henry A. Blake, of Athol, Mass., to Miss Clara E. Penniman, of Woodstock.

FOWLE — FARNSWORTH. In Auburn, Mass., Aug. 23. Rev. James L. Fowle, of Woburn, to Miss Carrie P. Farnsworth.

HOWES — SARGENT. In Gray, Me., July 18. Rev. Herbert R. Howes, of Gray, to Mrs. Ellen C. Sargent, of Waterbury, Vt.

McFARLAND — FOWLER. In Poughkeepsie, N. Y., June 26. Rev. W. D. McFarland, of Simsbury, Ct., to Miss Myra M. Fowler, of Hartford, Ct.

PEARCE — BEAL. In Memphis, Mich., Rev. Thomas G. Pearce, of Armada, to Miss Ida A. Beal, of Echo.

THOMAS — POWERS. In Bangor, Me., Aug. 7. Rev. Lewis J. Thomas, of Castine, to Miss Anne F. Powers, of Bangor.

MINISTERS DECEASED.

BRADFORD, Rev. MOSES B., in McIndoes Falls, Vt., Sept. 13, in his 80th year.

CLARK, Rev. PHRAIM W., in Chicago, Ill., July 15, in his 80th year.

CODINGTON, Rev. GEORGE S., in Ann Arbor, Mich., Sept. 19, in his 41st year.
 DOLE, Rev. DANIEL, in Kalos, S. I., Aug. 26, in his 71st year.
 DOUGLASS, Rev. JOHN A., in Waterford, Me., Aug. 8, in his 87th year.
 HUNT, Rev. SAMUEL, in Boston, Mass., July 23, in his 69th year.
 JACKSON, Rev. SAMUEL C., D. D., in Andover, Mass., July 25, in his 77th year.
 KINGSBURY, Rev. HOWARD, in Amherst, Mass., Sept. 28, in his 37th year.
 KYTE, Rev. FELIX, in Lumberland, N. Y., Sept. 29, in his 79th year.
 NEWHALL, Rev. EBENEZER, in Cambridge, Mass., Aug. 16, in his 90th year.

ROBINSON, Rev. HENRY, in Gullford, Ct., Sept. 14, in his 90th year.
 SHEPHERD, Rev. FAYETTE, in Sidney, N. Y., Aug. 14, in his 82d year.
 SPAULDING, Rev. LYSANDER T., in Chester, Ct., July 8, in his 42d year.
 WALKER, Rev. ALDACE, D. D., in Rutland, Vt., July 24, in his 63d year.

MINISTERS' WIVES DECEASED.

LEAVITT, Mrs. THEODOSIA H., wife of Rev. William S., D. D., in Elizabethtown, N. J., Aug. 17.
 RIGGS, Mrs. CORNELIA F., in Bogus Station, Dak. Ter., Aug. 5, in her 31st year.

CHANGES IN POST-OFFICE ADDRESS OF MINISTERS.

Baird, John G., Hartford, Ct.
 Baldwin, Elijah C., New Haven, Ct.
 Beckwith, George A., Warner, N. H.
 Bell, Samuel, Jacksonville, Fla.
 Bradford, Benjamin F., Darien, Ct.
 Bull, Richard B., Greenwich, Ct.
 Burton, Isaac B., Crete, Neb.
 Byington, Ezra H., Andover, Mass.

Chamberlin, William A., Berkley, Mass.
 Clapp, Charles W., Godfrey, Ill.
 Clarke, Samuel W., Holyoke, Mass.
 Clayton, A. C., Goodrich, Mich.
 Cobb, William H., Uxbridge, Mass.
 Conant, Charles A., Cannon Falls, Minn.
 Cordley, Richard, Emporia, Kan.
 Corwin, C. L., Grundy Centre, Ia.
 Cross, Roland S., Anoka, Minn.
 Curtiss, George, Union, Ct.

Dascomb, Alfred B., Westminster, Vt.
 DeForest, Henry S., Muscatine, Ia.
 Dowd, Quincy L., Alexandria, Minn.
 Dunham, Dwight, North Java, N. Y.
 Dyer, Nathan P., Middleborough, Mass.

Ebbs, Edward, Naperville, Ill.
 Edwards, William P., Newburgh, O.
 Eells, Dudley B., Westford, Minn.

Farmin, Uriel, Dora, Kan.
 Farrar, Henry, Falmouth, Me.
 Field, Artemas C., West Dover, Vt.
 Fitch, Franklin S., Cincinnati, O.
 Fletcher, Adin H., Farwell, Mich.
 Francis D. W., Cedar Springs, Mich.
 Fraser, John G., Madison, O.
 Fuller, Augustus H., Mattapoisett, Mass.

Gale, Edmund, Chagrin Falls, O.
 Galliger, Joseph P., Maunston, Wis.
 Gaskill Junius T., Sterling, Kan.
 Goodale, D. W., Troy, N. H.
 Goodell, Isaac, New Baltimore, Mich.
 Hadley, Willis A., Rye, N. H.
 Haines, Simeon S., West Millgrove, O.
 Hall, James, Milwaukee, Wis.
 Hammond, William B., Rome, N. Y.
 Harris, Leonard W., Lunenburg, Vt.
 Hart, Henry E., Hadlyme, Ct.
 Hazard, C. G., Hancock, N. Y.
 Healey, Joseph W., Milwaukee, Wis.
 Higgins, Jonathan E., Fergus Falls, Minn.
 Howes, Herbert R., Burke, Vt.

Lee, Samuel H., Oberlin, O.
 Loomis, Eli R., Conneaut, O.

Magill, Seagrove W., Amherst, Mass.
 Magoun, Frederick H., Gilman, Ia.
 Montgomery, M. W., Fort Scott, Kan.
 Myers, John C., Toulon, Ill.

Palmer, A. B., Saratoga, Cal.
 Parker, John, East Woodstock, Ct.
 Phelps, Lawrence, Barton, Vt.
 Pierce, George, Jr., Andover, Mass.

Searle, Richard T., Danvers, Mass.
 Sheldon, Stewart, Yankton, Dak.
 Sherman, E. L., Columbus, Neb.
 Slocum, William F., Jr., Salisbury, Mass.
 Smith Mortimer, Cameron, Mo.
 Stone, James P., Dalton, N. H.

Warren, Leroy, Lansing, Mich.
 Wells, Moses H., Claremont, N. H.
 Wilkinson, Thomas R., Irving, Minn.

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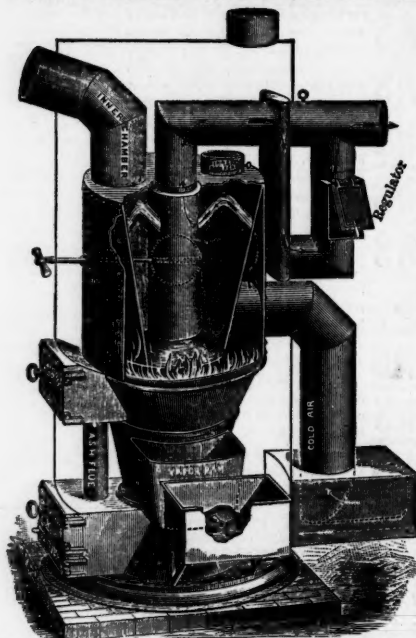
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